

Copies can be procured from
THE THEOSOPHICAL PUBLISHING HOUSE,
ADYAR, MADRAS 20, INDIA

RS. 10-00

Printed by D V Syamala Rao, at the Vasantha Press,
The Theosophical Society, Adyar, Madras 20, India

GIITAA
A SAMSKRIT-ENGLISH BRIDGE
WITH THE BARRIERS REMOVED

By
ADELTAA SIITAA DEVII

PREFACE
BY DR. C KUNHAN RAJA
FOREWORD
BY SRI HARINDRANATH CHATTOPADHYAYA

ADYAR, MADRAS 20, INDIA
1955

DEDICATE
TO ALL FELLOW-SEEKERS FOR THE LIGHT

All rights reserved
by
ADELTAA SUTAA DEVII
c/o The Theosophical Society,
ADYAR, MADRAS 20, INDIA

THE BRIDGE THREEFOLD

I. The Samskrit Text in Devanaagari.

II. The Samskrit Text in Roman, giving both words and metre.

III. An exact-order flowing word-for-word English translation and all in clear type for those whose eyes see the inner more distinctly than the outer.

* * * * *

Through the Three-fold Interlinear Bridge, the Gutaa lover will soon be able to read his beloved Scripture either in flowing English, or, best of all, in the Samskrit text itself which is so meaningful that no one translation can encompass it.

Both the person who desires to know Samskrit and the one who wishes to know English will benefit by traversing the bridge, and even the Gutaa-knower will benefit by crossing the Bridge to the words so loved by him, for a knower of Gutaa always appreciates a new angle of vision through which he may gaze at the supernal beauty that shines forth and rings out from THE SONG OF THE LORD.

THE LORD'S SONG

"The Bhagavad Gita has in it both doctrine, that is, metaphysical statements, and highly practical ethical teaching, closely correlated. It is spoken of as the scripture of Yoga, which means union with the Divine or means to such union. But there is so much in it of the nature of the Logos and His place, quality and functions, that it might well be called the scripture of the Logos. . . . Again and again Shri Krishna speaks of Himself as the Supreme Goal. But the goal is within. It is union with the Logos." The attitude of one who has reached this inner union is one of "friendliness to *all*, of looking upon the high and the low equally, of being unaffected by circumstances—success and defeat, honor and dishonor, and so forth, and of the entire concentration on the Law, the Truth and the Way that is within."

—N. SRI RAM

(from "*The Theosophist*" of May 1954)

"The Gita is the song of Life's Eternal Meaning from the beginning of life right up to life's fruition. . . . It has a meaning for Arjuna and we are all of us Arjunas. . . . The glory of it is that each one of us can find what he needs therein, no matter what his way, his temperament, his setting may be in the world or in any part of the world. He can find in the *Bhagavad Gita* a note appropriate to him with which he should synchronize in order that he may fulfil himself. . . . Since the Song of the Lord was given then for all eternity it is given for today no less. It belongs to today. Those who desire to face the world-crisis, to understand the world-crisis, and to act reverently in the world-crisis, as we have it today, can never do better than to hear the Song of the Lord again.

"I would urge all who wish to understand The Bhagavad Gita not to read it with the mind but to hear it." It is wonderful to hear a great Sanskrit scholar "singing the Song of the Lord . . . the

pure and glorious truth that we need so much today. No school is to my mind a school of any deep value where the Song of the Lord cannot be heard through the lips of a real devotee of Shri Krishna. . . . I am imprisoned by the fact that I have little knowledge of Sanskrit, so *The Bhagavad Gita* must remain to me very largely a sealed book from the standpoint of direct contact. But even the indirect contact is marvellous. . . . Even in the West where Sanskrit may not be known in the lower forms of consciousness, the Song of the Lord would draw together the peoples of the earth and cause them to know their Brotherhood and Unity."

—GEORGE S ARUNDALE

"*Adventures in Theosophy*"

"The little scripture, the *Bhagavad Gita*, is intensely fascinating at almost any period of one's life . . . The marvel of it is that its gospel has united all the sects and philosophies of Hinduism since the time the book was composed. It is, I think we may say, the one book which is revered by everyone in India, because it is a book that unites. . . . It is a striking fact that almost anywhere in India, even today, one can find an audience for a Gita discourse. . . . The Gita has been translated into many languages . . . and naturally it is a great gospel of inspiration especially to Theosophists in all these many lands. . . . Gita has for them a message of pure *bhakti*, but naturally the Christian Theosophist takes it as the purest *bhakti* to his Lord and Master, Jesus Christ. . . . The Gita, then, has a universal message . . . for . . . wherever there is any kind of *bhakti* poured towards Divinity from any star, the end of that *bhakti* must be the same, that is, that all come to the One. . . . The Bhagavad Gita (is) full of a message for all religions and all mankind. . . . It is the Song of a great Singer who patiently waits to achieve a perfect universe out of the present imperfect one. He has a Plan and is waiting till each can and will listen to His Song and sing with Him, but also work with Him."

—C. JINARAJADASA

in "*Discourses on Bhagavad Gita*"

" Among the priceless teachings that may be found in the great Hindu poem of the *Mahabharata* there is none so rare and precious as this, 'The Lord's Song' . . . How many troubled hearts has it quieted and strengthened, how many weary souls has it led to Him.

" That the spiritual man need not be a recluse, that union with the divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside us but within us—such is the central lesson of the *Bhagavad Gita* . . .

" Arjuna becomes the type of the struggling soul of the disciple and Shri Krishna is the Logos of the soul. Thus the teaching of the ancient battle-field gives guidance in all later days, and trains the aspiring soul in treading the steep and thorny path that leads to peace. To all such souls in East and West come these divine lessons, for the path is one, though it has many names, and all souls seek the same goal, though they may not realise their unity" . .

—ANNIE BESANT

(Preface to *The Bhagavad Gita*)

FOREWORD

THERE have been several attempts to translate the Gita in the past. Here we have one more—the latest in that direction. I have read through Sūtaa Devī's rendering and come to the conclusion that it is the first time that a faithful translation, word-for-word, phrase-by-phrase, has been achieved. While yet being more, far more than *just* a faithful translation, I make bold to say that the present work verges on a masterpiece. With significant spelling of words which is in itself original, these words present by their very look images corresponding to the original images of the Sanskrit words from which they are drawn. The sentences take on the dimensions of true vision and resound with the metrical music of the interior realms wherein ancestral consciousness seems to rise and fall with a rhythm of billows.

I have no doubt that this translation which is now being released to the world will go a great way towards a more inward and intuitive understanding of a work which defies time, and looks upon the passing of ages with contempt.

I wish Sūtaa Devī's *Gūtaa* in English the triumphant success it richly deserves, accompanied by the gratefulness of those who may read it in the future.

—HARINDRANATH CHATTOPADHYAYA

" A good translation should resemble a plaster cast, the English being plaqué upon the original, so as to reproduce its exact form."

—JOHN ADDINGTON SYMONDS

PREFACE

THIS is a new edition with a translation into English of the Bhagavad Gita that is now being introduced to the world. There have been editions and editions and translations and translations into English previously for this small work, and there is practically no language into which there has not been such a translation. But the present edition and the present translation are new in every sense of the word. The plan too is quite new

Here the text is printed in the Devanagari script and also in the Roman script and there is also the translation into English, line by line, for all the seven hundred verses that constitute the Gita. The plan of transliterating the text in Roman is an original one, quite the invention of the author. There is the popular scheme of transliteration in which the short and long vowels are not distinguished and the dental and the cerebral sounds too are not shown by distinct symbols. The different sibilant sounds too suffer from the same defect. There is the scheme adopted by the International Congress of Orientalists, which is very technical and which requires types and diacritical marks not available either in the ordinary printing firms or on typewriters. In the present scheme both the defects are remedied. Compound words and euphonic combinations, so profuse in Samskrit, are split up. The whole scheme has been explained in the Introduction.

The Samskrit sound system is not at all complex ; it is quite simple, and the Roman script, primarily planned for representing Latin sounds, is fairly adequate for the Samskrit sounds too, except for a very few ones. The

long vowel, usually represented by a horizontal line above, is here represented by doubling it. "R" is a vowel between two consonants and a consonant with a vowel near it. The guttural and palatal nasals are determined by their position in so far as they appear only near another guttural or palatal sound respectively and need no special symbol. Cerebrals, usually represented by a dot below, are here indicated by a horizontal line below which becomes italics in print. The palatal nasal is indicated by a comma after it above the line (the apostrophe). This is the general plan. It is simple, adequate and free from confusion and works well.

In the matter of the translation, the usual practice has been to represent a whole idea as a unit in the language with its own syntactical order, ignoring the order of words in the original completely. Here the translation, just like the transliteration, has been given below each word in the original, so that the translation in the English language retains the Samskrit order of the words. At first this may seem a rather queer way of translating. But when one reads through the translation, it will be found that it is quite natural and intelligible. After all, the idea arises in one's mind as a single unit, and there cannot be any considerable variation in the order in which the component parts of that unitary idea appear in any languages. Whether the qualifying word precedes or follows the word qualified, whether the verb comes at the end or in the middle, when one gets all the component parts together, one gets the whole idea quite clearly. Even in English, there are certain liberties taken in metrical pieces that are not permitted in prose pieces, and this shift in the order creates no difficulty

at all. Why should there be anything that has to be discarded as unnatural in the matter of a translation if some such liberty is taken by the translator?

One must realize that the order of the component ideas forming a unitary idea has a great importance in correctly grasping the full significance of a passage. Though one is reading a translation, one must understand the full content of the original, and the sequence is a significant element in that content. It is only such an understanding that can be correctly called the true understanding of the original through the translation. Unless the original is understood, the text has not been understood. The purpose of a translation is to enable the reader to understand the original, fully and correctly. Such an understanding of both the sounds and the meanings of the original has not been provided for in any previous edition or translation.

Many problems have been raised in relation to the Gītaa. Is this text the real Gītaa or was there an original Gītaa to which there have been accretions? If that is the case, what is the original Gītaa and what are such accretions? Was the Gītaa an independent text which was later interpolated into the text of the Mahaabhaarata or did it form an element in the original texture of the Mahaabhaarata? What exactly is it that is taught in the Gītaa? There have been various answers to such questions.

Every one must read the Gītaa with a receptive mind without any bias, without any preconceived notions. The mind of different individuals will react differently to such a text, and the response in the mind of each determines the answer to such questions. No

question is finally answered by any one, and no one is bound by the answers given by others. The real value of the GĪtāa to any one lies in the nature of the reaction to the stimulus that the text gives. For such an experience of the real nature and real content of the text, it is necessary that there must be an edition from which one can have a correct impression of the text, without the taint of the personal views and bias of the translator or editor. The attempt here is to present the text without any coloured glasses in between; the usual translations operate like a coloured glass which changes the true tinge of the original. In this translation, there is given the accurate English word for every word in the original Samskrit text in the same order.

I have myself some experience in rendering Samskrit texts into the English language and I have always felt that the true meaning of the original becomes clear to the extent of the fidelity of the translation to the original text both in the matter of words and also of order; I have in all cases preferred such fidelity to the observance of the rules of syntax in English. My own experience has been that there is no real case where I had to make such a choice and, the Samskrit original and the English language have always lent themselves to such a very faithful rendering.

The book bore the title of "A Bridge to GĪtāa"; but I introduce it as the GĪtāa itself in English and I recommend the edition with the translation to all those who want to read and understand the original GĪtāa without the disturbance of the personal element of the editor and translator.

C. KUNHAN RAJA

INTRODUCTION

THE GENESIS OF THE GIITAA BRIDGE

And an Explanation of its Makeup

WHEN one views the many translations of "Giitaa," made by the greatest of Samskrit scholars both of the East and the West, one may very well ask the obvious question: "Why another translation of 'Giitaa'?" Because there was need for a very simple translation for the student or devotee who yearned to read "Giitaa" in the original Samskrit but was unable perchance even to master the reading of the long blocks of Samskrit Devanaagari, so as to split these up into their component words and then bring them back together again in rhythmic poetic smoothness. Such a student found it difficult to understand and correlate even the Samskrit texts with the English translations, because the latter were always transposed into another word order. There was need also for the Pandit who knew Samskrit well but only a little English to have an English translation that he in turn could correlate directly with his beloved text in the true Samskrit poetic order, thus enabling him to enrich his knowledge of English. Only about three percent of our Indian peoples really know Samskrit, though perhaps the majority of us would like to read our sacred Scriptures in the original. Many of those who have not yet mastered the language attempt to read one or more chapters of "Giitaa" daily in Samskrit and are striving

to increase their reading power. To help all so placed this work was undertaken—hence another translation of “Gītāa.”

THE METHOD OF TRANSLATION

While this translation in no way endeavours to take the place of the many exquisitely beautiful and scholarly English renditions of the Holy Song available to those who would read, and the student is urged to read as many different translations as he can obtain for perusal, still there are certain unique features in the present translation :

By following the exact Samskrit order one learns to think in Samskrit rhythm, first in English and later in Samskrit itself. So long as one translates any language out of its natural order to understand it, one can never read fluently in it nor “think” in it. As for English, our poets have proved to us that order may be anything in English. Why need we attempt to put poetic rhythmic Samskrit into dull English prose, when we have the entire field of poetic expression to aid us? Are we afraid of the verb at the end of the sentence? Note the following from Browning’s “Rabbi Ben Ezra” :

“Not that amassing flowers youth sighed : ‘which rose make ours, which lily leave, and then as best recall?’; not that admiring stars it yearned, ‘nor Jove nor Mars, mine be some figured flame that blends, transcends them all,’—not for such hopes and fears annulling youth’s brief years, *do I remonstrate.*” Was there anything more like Samskrit poetry than the order of the above? The same is true of our conversation. We talk what we think in the order the words come to our mind and are seldom misunderstood.

So only in the rarest cases is a word transposed, and in all such places the transposed word and its transliteration are

starred and shown standing alone, the transposition in parenthesis. The parentheses always indicate a meaning implied in the text itself, or a word bodily transferred. "Is" in Indian languages must often be understood, "Where he?" standing for "Where is he?" The definite article must always be supplied, for it is absent in Samskrit and other Indian languages.

Square brackets stand for those sparingly inserted words that aid in making the meaning clear, but have been inserted by the translator. It is always the custom in the Bible and other Oriental Scriptures that such words be inserted, but they are clearly to be understood as not part of the text and are to be disregarded entirely, if desired, by the reader. Save for those explanatory notes, especially where persons are mentioned, there is nothing in the way of commentary herein. "Aatmaa" is uniformly translated as "Self" or "self" and where the reader differs in his opinion as to the capitalization he is quite at liberty to change. This translator will not dare to suggest that in one context the Lord must have meant "mind," in another "soul" in another "heart" etc. Or that by "yoga" herein uniformly translated by "at-one-ment" the Lord meant "karma" in one place or "bhakti" in another. Let each reader judge for himself the Lord's meaning. Who dare interpret Him save with the greatest reticence? For example, almost universally, in XII. 10 "mat-karma-paramo bhava" is translated "Be intent on My service," instead of the cryptic literal "My Work Supreme do thou become." Yet until one has literally *become* His Work, one cannot do it. It is so rightly said, "One cannot tread the Path until one has become it."

Wherever an epithet of address is given, as for example, "Paartha," "Parantapa," etc., these are always translated, as

undoubtedly Krishna wished to call out in Arjuna the special quality of the name where used.

Where two different meanings are apropos, these are usually given in a phrase or compound word, as, for example, "dravya" or "object-possession." A whole phrase is needed to translate the one word "tapas" from the root meaning "to burn." It originally meant an act of strong and burning self-discipline, as, for example, sitting with a fire to the North, South, East, and West, with the sun blazing overhead. Always tapas was performed with an end, a definite purpose to gain—usually to win a boon from the Agents of the Divine. "Austerity" as a translation offends the ear of English-speaking natives, since it is usually applied to a harsh and severe self-righteous man who frowns upon his fellows while a tapasvii might be a most kindly man to all around him. "Asceticism" in its root is very applicable since it came from the Greek word meaning to exercise for self-discipline. But that one word alone does not convey the burning or fiery element of "tapas" and the strong resolve back of the tapas. So the word "tapas" is herein translated as "fiery purposeful asceticism" and those who after a few readings grow tired of this phrase may skip it, as the translator hopes they will, and read directly only the one Samskrit word "tapas" which so aptly says it all. Likewise with "Deva" as "Shining Divinity" and not "God." "Sura" is *the* word to be translated as "a God."

A negative is always translated as NOT its positive rather than as its Positive's opposite. Good and Non-Good are definitely not Good and Evil and Samskrit has a word for Evil as well as for Non-Good. Similarly with Success and Non-Success, Victory and Non-Victory, etc. The unsuccessful may not be a failure. The unvictorious may not be a defeat.

Let us maintain the Samskrit accuracy even if we have to coin a not usually used English word to meet our needs.

But English itself is very adaptable to our ends. We can make compounds in English almost as easily as we do in Samskrit and we have our possessive with the apostrophe which obviates the need for the use of the preposition "of." We can say "the God-intoxicated man," "the Gold-desirer," just as it is said in the direct Samskrit and we need not descend to such phrases as "the man who is God-intoxicated," or "the man who desires gold." An example is to be found in XI-17. "Diademmed with mace, discus, too, splendrous mass everywhere flaming, I see Thee, dazzling to be seen from everywhere, a flaming Fire-Sun-Glory immeasurable."

English is also rich in precise synonyms. Why need we use the one word "sin" to render the following Samskrit words—"wrong-doing," "black-mire," "crookedness," "fault," "going astray," "blemish," "stain"? Why need we translate "loka samgraha" as "the world's welfare" or "protection" when literally it means the "bringing together of the world"—its greatest present need—and "consolidation" or even "solidarity" would be much more apt?

S'rî Krishna uses at times strong words and no attempt has been made to soften or water these words down. If a word means "filth" or "mire" it is not translated as "stain." There is no equivalent for the old English biblical word "belly," since "abdomen," a medical term, means the lower portion of that region and "stomach" is an internal organ and certainly it is not the "bosom" as "udara" is sometimes rendered. If "klaebya" means "a eunuch's nature," it is probably a sly dig at Arjuna's year in skirts and if translated as "weakness," the nuance is lost. If "prahasanniva" means "laughing heartily, teasing as it were," how can it be

translated as "with a half-smile?" Or "as about to smile,"? The "iva" only modifies the mocking element of the "prahasan." Why should not the Lord of all, He who creates the world with His sport or *lilaa*, not have a laughing nature?

Every picture, where noted, has been preserved. "Kuuta-stha" as "anvil-fixed on a peak" gives both pictures. "Aatataayinahh" as "those whose bows are stretched out to kill" means more than "desperadoes." When Arjuna is positively breathless after the Supreme Vision, it is more expressive that He "caused to breathe freely anew . . . the terrified one" rather than that He merely "consoled" Arjuna, the usual translation (XI. 50). A picture, as the Chinese say, is worth a thousand words.

The most fundamental meaning, as shown usually by the verb root itself, is used, if at all applicable, and usually it is far more applicable than the later derived meanings. The English word is chosen which in its fundamental meaning corresponds most closely to the Samskrit fundamental meaning. For example, the word "glory" comes from a root meaning "fame" or an "object of pride." So "glorious" is not such an apt word to use in translating the many Samskrit words meaning "shining." Better would be such words as "shining, brillhance, splendour, brightness," etc. "Brightness" comes directly from the Samskrit "braaj" meaning "to shine" and all the other words come from roots meaning "to shine," though not all from Samskrit itself.

Where two meanings could be equally held, an attempt is made to give both. Note: I. 10, I. 21, I. 24, II. 5, X. 42, etc., though what mere human being could ever exhaust the rich hidden meanings of our Lord's Song? For example in the last verse of the Tenth Chapter we have the line, "vistabhya'aham-idam krtsnam eka'ams'ena sthito jagat."

Since "jagat" can be either nominative or objective case, it can be in apposition either with "idam krtśnam," the usual interpretation, or with "aham . . . sthito." If we accept the classical meaning of "jagat" as simply "world" or "universe" we will immediately place it in apposition with "idam krtśnam" and translate it in the traditional way: "Having established—I—this whole (world or universe) with one portion [of myself] I remain (world)." But let us take its primary more epic meaning. "Jagat" is derived from the intensive of "gam" "to go, to pulsate (as when we say 'the watch goes')." Monier Williams gives it as "all that is living and moving" as contrasted with that which is lifeless and still. The later meaning of "universe" or "world" is only derived. Besides the fact that it is the earlier meaning, another important factor is that the Lord who is a true Poet puts the word last, thus making it the last word in a most important Discourse in which He has been enumerating His greatnesses in preparing Arjuna for the Supreme Sight of His Glory. Is it not likely, therefore, to presume that he would leave Arjuna with a word that would move him to the depths instead of a word that has been already used in the forepart of the line and is thus thrust with meaning exhausted at the end merely for rhythm? The unorthodox or rather unusual translation reads: "Having established—I—this whole with one portion [of Myself] (I) remain fixed—(I) the Motionful Pulsating Life-World." So beyond even all that can be considered as "wholeness" as we know⁴ it, there is the Lord who is ultimate Motionful Life which knows even itself not, and yet is stable and always firm seated (sthito).

It is good to stretch our consciousnesses at times out of the narrow limits of the usual, especially if, in so doing, we are getting nearer the fundamental roots and substrata of real

essences of truth. So the translator asks the learned to forgive the unusual unless it deviates from provable truth, and no greater favour can be done than to call immediate attention to any grammatical error or direct mistranslation that may have crept in and has remained overlooked.

THE SCHEME OF THE TRANSLITERATION

There is a modern tendency among scholars to break up the long Samskrit blocks into phrases and even words, so that the meaning may be more readily discernable to the student. But here we have the danger of losing the rhythm and thus failing to gain the smooth beauty of the Samskrit cadences. To separate "ca" and "aham" and not show they are to be pronounced as "caaham" may give us better the sense of the words but thereby we lose the rhythm. So in this transliteration we use an inverted full-stop (') as a "sandhi" or elision sign to indicate that what is on the left-hand side of the mark must be pulled into the right-hand side and pronounced as one. Therefore, the above will be shown as "ca'aham." It will readily be seen under these circumstances we must transliterate the sound of "eye" as in the first personal pronoun singular "I" as "ae," since in both Samskrit and Latin it is recognized that "a" plus "e" equals "ae," "NOT" "ai." Likewise "a" plus "o" equals "ao" as in "owl." We, therefore, must modify the Samskrit transliteration commonly in vogue of "ai" and "au" as equivalents for the above sounds, since in Samskrit "a" plus "i" equals the same sounds as we find in the English words "main, strain, rain, gain," etc. In fact the only common word in English which gives any other sound to "ai" is the word "aisle" which used to be spelled "ael" and later when it became mixed up

with the word "isle" received this confused transliteration. In the same way the combination "au" must equal (as it does in Samskrit and in French) the equivalent of "o" as in "A'UM," the sacred word, so correctly transliterated as "OM." So we have the following transliteration¹ for our vowels which enables us to join them together between words and still retain their correct sound values.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ
a	aa	i	ii	u	uu	r	rr
ए	ऐ	ओ	औ	.	:		
e (or) a'i	ae	o (or) a'u	a'o	m	hh		

The vowels with a consonant :

क	का	कि	की	कु	कू	कृ	कृ
ka	kaa	ki	kii	ku	kuu	kr	krr
के	कै	को	कौ	कं	कः		
ke or ka'i	kae	ko or ka'u	kao	kam	kabh		

It will be noted above that no special marking is given to distinguish the vowel sound of "r" and "rr" from the consonantal sound, because always when this sound is used as a vowel, no other vowel precedes or follows it. The moment this occurs, by the laws of sandhi or elision, the vowel "r" becomes a mere consonantal "r," so it can never be mistaken. As the anusvaara "m" has a slightly nasal sound and different intonation than the ordinary "m" and takes its colour from the consonant following, it is shown in italics when in the

¹ Note; Herein is given only that transliteration which is needed for Samskrit. The complete scheme is given in Supplement One to "Language: Barrier or Bridge," Adyar Library Publication, which gives a Transliteration without Diacritical Marks for all languages spoken in India today, including English, French, Dutch, etc,

body of a word as in the word "Samskrt" itself. The visarga (:) is a faint echo and if wrongly overaccented immediately becomes a "h", so it is shown by the double "hh" which suggests the echo idea. But as it assumes a slightly guttural character before "k," "kh" etc. this is shown by an italicized "h." Before "p" etc. it becomes "f." The Sandhi mark (') after a vowel of a separated word indicates a dropped visarga. "O." = an original "ahh."

As the Samskrit "e" and "o" are neither as long nor as short as the South Indian languages which have both, no special markings are given, but it may be noted that these sounds are neither very long nor very short in Samskrit. As for consonantal transliteration, that so long in use in the Oriental scheme has been adopted, save that a line under in handwriting which becomes italics in print is used in place of a dot under, and the apostrophe mark (') for those high sounds in "S'iva" and "Jn'aana" instead of the usual "s" and "ñ" therein utilized, as the idea of this transliteration is to eliminate all marks not found in the ordinary printing press.

So the complete consonantal alphabet is as follows:

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
(1) ka	kha	ga	gha	nga	(2) ca	cha	ja	jha	n'a
ट	ठ	ड	ढ	ण	त	थ	द	ध	न
(3) ta	tha	da	dha	na	(4) ta	tha	da	dha	na
प	फ	ब	भ	म	य	र	ल	व	
(5) pa	pha	ba	bha	ma	(6) ya	ra	la	va	
					श	ष	स	ह	क्ष
					(7) s'a	sa	sa	ha	ksa

Note that "n" before class one consonants will not need to show the silent "g", as automatically this becomes the "n"

we know in "sung." In the same way "n" before class two consonants will not need to have the special marking of "n'", because automatically it will have the same sound as in "inch."

In the elision of consonants we have to observe again that the second consonant (or vowel) on the right hand side of the sandhi mark pulls the first consonant into itself, and causes it to become assimilable. It does the same in English but we do not change our orthography thereby. But the Samskrit scholars of old were realists and wrote what they said. For example there are two types of consonants—those which can be whispered and those which can only be hummed. "k, kh, c, ch, t, th, p, ph, s', s, s (in Samskrit the pairs for the last three are not used). Now the others pair up with the hummable consonants "g, gh, j, jh, ḍ, ḍh, d, dh, b, bh." It is a well-known law of phonetics that we cannot say a "s" before "ḍ" quickly. It immediately becomes a "z" in the process, because both the latter are hummables. In the same way when "t" precedes any of the hummables, it immediately changes to "d" and even before a vowel it does the same thing. Likewise it changes to an "n" before another nasal. And it is well known that the higher more powerful "c" and "j" will swallow "t" entirely and convert it into "c" or "j", as will even the palatal "t" and "d". So the student is not to be surprised when he finds that "t'c" has become "cc", "t't" "tt", "t's" changes to "cch", "t'g" to "dg", "t'j" to "jj", "t'd" to "dd", "t'b" to "db", and "t'n" to "nn", "t'm" to "nm". In the same manner "t" will change to "ḍ" before the hummables and to "n" before "n" and "m".

"K" also will become "g" before a vowel or the hummables and even its own nasal "ng" before "m". "S" will become "s'" before "c" and often does this combination

occur. But the student need not worry about all these changes which, as given here, sound so very confusing. If he is inclined to go into the subject deeply any good Samskrit grammar will enlighten him, such as that written by Monier Williams, Arthur MacDonnell, etc. Let him rather learn from the chart what each Devanaagari letter stands for and each time he sees the sandhi mark (') compare the transliteration with the Devanaagari and in a few weeks' time he himself will begin to anticipate and look forward to the changes as easy ways of saying what otherwise would be difficult to pronounce. Also let him pronounce all such united sounds swiftly and he himself will begin to recognize what the "elision" really means and why the changes.

HINTS ON THE LEARNING OF THE DEVANAAGARI SKRIPT

Since there are even some Samskrit scholars in the West who read in preference Samskrit in transliterations, and since there are millions of people in India itself who do not but would like to know Devanaagari, the following may be useful : It is easiest to learn a new skript by noting the likenesses between the letters. Start by comparing the square-boxed "ma" म, the "bha" भ that looks so much like it, only it is just slightly open at the top (and sometimes in print this becomes closed), and the "sa" स which is another square box but has a foot pointing to the right from the left-hand lower corner of the box.

Now first let us understand what that right-hand vertical down-pointing line means that we see in practically every consonant with only a few exceptions. We might call that our "a" line, for when we want to omit the "a" from the letter in the middle of a word we usually omit that last vertical line.

When we want to make an "aa" of it we add another vertical line. When we want to stop the "a" off at the end of a word we make a little down-pointing diagonal, usually at the end of the vertical line, or if there is none, then under the letter itself. (क्=k), (ल्=l)

Just as we can make an "aa" by another down-pointing vertical line and we do not have to use the vowel characters which are used in Samskrit only when initial, so, too, "i" is shown by a line *before* the consonant connected by a curve at the top (made towards the consonant), and "ii" by a line *after* the consonant, connected by a curve at the top (made towards the consonant). "u" is shown by a little horizontal curve under the consonant open at the top and "uu" by the same open at the bottom, vowel "r" by a small "c" attached to the consonantal foot and the very rare long vowel "rr" by a small "double c" so attached. As vowel "l" does not occur in Gita it is not herein given but it is also made like an ordinary Samskrit "l" with a small "c" attached underneath. (ल; Kl=क्ल). "E" or "ai" is shown by a down-pointing diagonal directly over the letter, "ae" by the same doubled. "O" or "au" by the same diagonal over a vertical line beside the letter and "ao" by the same doubled. (See the vowel chart hereinbefore given).

After we have mastered the minute differences between "ma, bha, and "sa", let us note that "na" न looks just like the floor of the "ma" without its superstructure. Then note that "ka, va, ba" (क व ब) all have loops to the left, but "ka" in addition has a tail to the right and "ba" has a diagonal stroke through its loop. But in bad type the difference between "ba" and "va" is often very difficult to discern. "K" has another form which will be seen often in combination with "ta" i.e. "kta" (क्त) where the left hand loop

straightens out horizontally to lay over the "ta", but watch out. If the right hand tail is not there you have only "tta." (त्त).

Compare "pa, pha, sa, na, (प फ ष ण). The diagonal line through "sa" alone distinguishes it from "pa." The half-*n* ण looks very much like a half "p", save that it always stands out separate and does not touch the following consonant. Note that "ya" (य) poorly made in hand-writing may look like a "pa" if the irregular pointing slope to the left is neglected. Also that "tha" (थ) looks just like "ya" and is only differentiated by the usual starting with a small circle and by the fact *it is always left open at the top*, as was "bha." (भ) The only difference between "gha" and "dha" (घ ढ) is again that the latter is left open at the top and generally also starts with a small circle. But compare the likeness of both these strokes to "dya" (द्य). "Ca" (pronounced as "ch" in "church") (च) starts with a horizontal line. "J" (ज) ends with one. The only difference between vowel "i" (इ) and "ih" (झ) is that right hand vertical stroke and its connecting strand:- "N'a" pronounced as the "ny" in "canyon" is very much like "tra" a combination (त्र) only the "tra" will touch the vertical line. The only thing that differentiates "da" (ड) from "nga" (ढ) is that dot at the right-hand side. The only way you can tell "kha" (ख) from "ra va" (र व) is the nearness of the two portions of the former, but they must not be touching too near or they will look like "sva" (half-s plus) "v" (स्व). Two very common unusual combinations are xa or ksa (क्ष) and jn'a (ज्ञ). But again let not the beginner spend too much time over attempting to master the intricacies all at once. Read first in the transliteration, glance up at the Devanaagari, at first character by character, and soon all will become quite clear, if one remembers that around a Sandhi mark (') the

transliteration shows the original words, the Devanaagari the final pronunciation. Again, do not try to learn *all* the letters at once in the usual order, but practise recognizing one of the above groups until they become familiar to you. An early easy exercise is to recognize all the medial vowel forms, even before the consonants themselves become recognizable.

PRONOUNCIATION

Just a word here about pronunciation. Watch for the eight syllables (eleven in the most of Chapter XI and also to be found in certain other portions of the Gītaa). The syllables set the rhythm. Yield to it.

The "r" when it is a pure vowel is to be pronounced without the slightest shade of any other vowel with it, something like the American pronounces the "r" in "Peter" but with a little more trill. It is wrongly pronounced with an "i" or a "u" after it in various parts of India.

"Kha, gha, cha, jha, tha, dha, tha, dha, pha, bha" are to be pronounced with a slightly explosive breathy sound rather than as is the usual illustration of the "bh" as in "cob-horse." But the slightest difference alone is made and only the trained ear can usually hear that difference in a pandit's pronunciation. If you can hear a pandit talk, listen with all intentness and see if you can distinguish this and other sounds. "Ta" and "da" are like the "t" and "d" in "tide." "T" and "d" are like the sounds in "moth" and "mother" or "this" and "that" respectively. The "n" demands a tongue tipped towards the palate. The difference in the high head sound of "s'a" and the lower "sa" and the dental "sa" can be mastered by listening to these whispered. Move the tongue to the position of saying "each." Without moving the tongue a

To the many fine translations with which the author upon its completion compared her own, endeavouring to see whether a more expressive word could be found than that already used ;

To Pandit N. Ramachandra Bhat who caught and was impressed by the translator's desire to render every Samskrit word as literally as possible, since " Gītāa " is Epic or older Samskrit, and who spent many of his precious leisure hours going over the first draft with its several alternatives and together with the translator endeavouring to find *the* English word which would be most literal and yet the most apt. And also thanks are due for his assistance in proofing a difficult book ;

To Pandit V. Krishnamachariar, that eminent and erudite authority in Sanskrit diction and grammar, who at all times graciously gave of his vast knowledge in clearing up doubtful points, and who, in addition, went over the final draft, word by word, making valuable marginal suggestions which have been gratefully embodied in this work ;

To Dr. C. Kunhan Raja whose understanding introduction has clearly brought out the ideals and purposes back of this translation ;

To the poet, Harindranath Chattopadhyaya for his foreword in appreciation of the English rendition ;

To the Adyar Library for the atmosphere wherein efforts to give India's treasures to the world naturally find stimulus and fruition ,

To the Vasanta Press for their willing cooperation at all times, even in hitherto unbroken fields such as is the present one, and for printing a difficult job exceedingly well ;

And to all the many friends and well-wishers who have encouraged the translator to continue in this new venture in Samskrit translation and transliteration, even helping financially, so that the book might be available at a low price.

श्रीमद्भगवद्गीता*

ॐ ॥ अथ श्रीमद्भगवद्गीता प्रारभ्यते ॥
 A'um Atha S'rimat'Bhagavat'Gitaa praarabhyate
 OM I Now the Auspicious Holy Song is begun
 [The Trinity I]

अथ प्रथमोऽध्यायः
 Atha Prathamo' dhyayaayahh
 Now [follows] The First Discourse.

धृतराष्ट्र उवाच—
 Dhrtaraashtra uvaaca:
 Dhrtaraashtra said:

[“ The holder of a Kingdom ” whose capital was Hastinaapura (Delhi). The eldest Kuru, Brother of Paandhu, Blind son of Vyaasa, With 100 sons]

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
 Dharma-ksetre Kuru-ksetre sama-vetaa yuyutsavahh
 On the righteous field, the Kuru's field, together gathered, yearning to fight,
 [near Delhi]

* See Page 359 For Preliminary Reading (Karaadinyaasa)

- ममकाः माण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥
 Maamakaahh Paandavaas'ca'eva kim-akurvata, Sanjaya ?
 My people, the Sons of Paandu, as well, what wrought they, Sanjaya ?
 [Chronicler-Charioteer]
- संजय उवाच —
 Samjaya uvaaca.
 Sanjaya said :
- इष्टा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
 Drstvaa tu Paandava'anikaam vyuudham Duryodhanas-tadaa
 Having seen, indeed, the Paandava-s' army arrayed, Duryodhana then
 [eldest Kuru Prince]
- आचार्यम्- उपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥
 aacaaryam upasamgamya Raajaa vacanam abravit
 To the Teacher, having drawn near, the Raajaa (this) speech addressed.
 [Drona, preceptor in military science]
- पश्येतां पाण्डुपुत्राणाम् आचार्ये महतीं चमूम् ।
 Pas'ya'etaam * Paandu-putraaanaam, Aacaarya, mahatam camuum
 " Behold of Paandu's sons, O Preceptor, (this*) huge army—

व्यूढां

द्रुपदपुत्रेण

"Vyūdhānaṁ

Drupada-putrena

"Arrayed by Drupada's son [Dhrstadyumna].*

* [Draupadi's brother]

धीमता ॥ ३ ॥

tava s'isyena

by your disciple, the intelligent one.

अत्र

शूरा

महेष्वासा

"Atra S'ūraa'

Mahaa'isvaasaa'

mighty bowmen,

भीमार्जुन-

Bhuma'Arjuna-

to Bhuma (and) Arjuna

[Bhuma is the Terrible Paandava, Vaayu's son by Kunti]

[Arjuna is the "White" son of Heaven's King Indra by Kunti]

समा युधि ।

samaa' yudhi

peers in battle;

[Arjuna is the "White" son of Heaven's King Indra by Kunti]

युयुधानो

"Yuyudhaano'

Viraatas'ca

Viraata,* too,

* Yadu son of Satyaka, Paandava ally

* The refuge of the Paandava-s in exile.

विराटश्च

द्रुपदश्च

Drupadas'ca

Drupada*, as well, the mighty charioteer;

* Paandava-s' father-in-law—Draupadi's Father.

A maharathahh can fully protect his equipage against ten thousand

महाराथः ॥ ४ ॥

Mahaa-rathahh

Drupada*, as well, the mighty charioteer;

* Paandava-s' father-in-law—Draupadi's Father.

द्रुष्टकेतुश्चेकितानः

"Dhrstaketus'Cekitaanahh

"Dhrstaketu,'Cekitaana,*

* Dhrstadyumna's son—Draupadi's nephew

* The Intelligent Vrsni Prince, Paandava Ally.

काशीराजश्च

Kaas'ii-raajas'ca

the Banaras King, too,

वीर्यवान् ।

Viryavaan

the valiant one ;

पुरुजित् कुन्तिमोजश्च नैव्यश्च नरपुंगवः ॥ ५ ॥

"Purujit—Kuntibhojas'ca
"Purujit,¹ Kuntibhoja, too, S'aebya [The S'bi Prince], as well, (among) men, a bull:

¹ Paandava ally and brother of Kuntibhoja.—Kuntur's adopted father, the maternal uncle of Yudhishtira

युधामन्युश्च

विक्रान्त

उत्तमोजाश्च

वीर्यवान्

"Yudhaamanyus'ca

vikraanta'

Uttamaojas'ca

Viryavaan

"Yudhaamanyu,¹ also,

the heroic;

Uttamaojas,² too,

the valiant one:

¹ Vrsni Prince, Paandava Ally.

² A warrior Vrsni Prince of Supreme Valour, Protector of Arjuna's chariot wheels

सौमद्रो

द्वौपदेयाश्च

सर्वे

एव

महाराथाः ॥ ६ ॥

Saobhadro¹ Draopadeyaas'ca²

sarv(e)a'

eva

mahaa-rathaabh.

Saobhadra, the Sons of Draopadu, moreover,

all

great charioteers.

¹ Abhimanyu son of Arjuna by Krishna's sister Subhadra.

² [slayers of ten thousand]

³ Prativindhya, son of Yudhishtira, Sutasoma, son of Bhuma, S'rutakurti or S'rutakarman, son of Arjuna, S'ataanuka, son of Nakula, S'rutasena, son of Sahadeva.

अस्माकं

तु

विशिष्टा

ये

तान् निबोध

द्विजोत्तम ।

"Asmaakam tu

vis'ishta'

ye

taan nibodha,

Dvija'uttama,

"Among us, indeed, the most distinguished, who(m)

these [are], learn,

O Twice-born Best,--

CHAPTER I

नायका मम सैन्यस्य संज्ञास्यै तान् ब्रवीमि ते ॥ ७ ॥

"Naayakaa'
"The leaders
mama
of my

sainyasya
army—

sam'jn'aa'arthaa'
for recognition's sake,

taan
these I am telling thee:

भवान्

भीष्मश्च

कर्णश्च

द्रुपश्च

समितिजयः ।

Bhavaan

Bhismas'ca

Karna's'ca

Krpa's'ca

samitii-jayahh

Thou [Your Highness,]
Bhisma' and

Karna' and

Krpa,' too, a battle conquerer,

* Child of Kuntii and Saurya

* Son of Sage S'aradvat, Drona's brother-in-law.

अश्वत्थामा

विकर्णश्च

सौमदत्तिस्तथैव

च ॥ ८ ॥

"As'vatthamaan

Vikarna's'ca

Saomadattis-tathaa'eva ca

;

"As'vatthamaaa,'

Vikarna' as well,

Saomadatti,' also moreover,

* Celibate-Warrior, Child of Krpu and Drona.

* Kuru Prince

* Husband of Duryodhana's sister.

अन्ये

च

बहवः

दूरा

मदर्थे

त्यक्तजीविताः ।

I. 9.

ca

bahavahh

S'uuraa'

mat'arthe

tyakta-jiivitaahh

"Others, as well, many

heroes [who have]

for my sake abandoned [their] lives,

I. 10

नानाशस्त्रप्रहरणाः

सर्वे

युद्धविशारदाः ॥ ९ ॥

"Naanaa-s'astra-praharaa'aaahh

sarve

yuddha-vis'aradaahh.

"With various weapons [for] assaulting,

in battle skilled.

- I. 10. अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
 " A-paryaptam tat'asmaakam balam Bhusma'abhi-rakṣitam
 (1) Insufficient, that, our by Bhusma,¹ well-protected;
 (2) Unlimited, [Since they had four additional divisions] ¹ the Guardian Uncle
- पर्याप्तं त्विदम् एतेषां बलं भीमाभिरक्षितम् ॥ १० ॥
 " Paryaptam tu idam etesaam balam Bhusma'abhi-rakṣitam
 (1) Sufficient indeed this, their by Bhusma,¹ well-protected;
 (2) Limited [says S'rudhara] ¹ Vaayu's son by Kunti.
- I. 11. अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
 " Ayanesu ca sarvesu yathaa-bhaagam-avasthitah
 " At the approaches, of the phalanxes according to division standing,
 [says S'rudhara]
- भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥
 " Bhusmam- eva'abhirakṣantu Bhavantahh sarv(e)a' eva hi."
 " Bhusma, especially well protect, ye [Princes], all indeed."
 [Generals]

CHAPTER I

- I. 12. तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
 Tasya san-janayan harsam Kuru-vṛddhah Pitaa-mahahh
 For him deeply generating joy, The Kuru Aged One, Father-Grand,
 [Paternal grand-father] प्रतापवान् ॥ १२ ॥
 prataapavaan. the glorious one.
- I. 13. ततः शङ्खाश्च शङ्खं दध्मौ पणवानक-गोमुखाः ।
 Tatah s'ankhaas'ca bheryas'ca paṇava 'aana-ka-gomukhaahh
 Then conches and kettledrums and cymbals, drums, cowhorns,
 मेर्यश्च पणवानक-गोमुखाः ।
 meryas'ca paṇava 'aana-ka-gomukhaahh
 S'ankhaas'ca paṇava 'aana-ka-gomukhaahh
 Suddenly even (were) struck [and] that cymbals, drums, cowhorns,
 स शब्दस्तुमुलोऽभवत् ॥ १३ ॥
 sa s'abdas-tumulo' 'bhavat. became.
- I. 14. ततः श्वैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
 Tatah s'vetaer-bayaer-yukte mahati syandane sthitau
 Then, with white horses yoked, in the great standing, the two,

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ मदधमतुः ॥ १४ ॥
 Maa-dhavahh Paandavas'ca'eva divyao s'ankhao pra-dachmatuhh
 Laxmi's husband¹ and Paandu's son,² as well, [their] two divine conches a blast blew:

¹ Kṛṣṇa.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
 Paancajanyaṁ (1) Hṛṣi kes'o Devadattam Dhananjayahh
 The giant-boned conch (2) Hṛṣika is'o the "God-given" [conch] (by) The Wealth
 The Sense-thrilling [Indra's gift] Conqueror [Arjuna blew] :

¹ He who thrills our hairs with delight

² The Senses' Lord.

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥
 Paondram dadhmao mahaa-s'ankham Bhīma-karma Vṛka'udarahh
 Paondram, (he) blew, the great conch, he of fearful deeds, the wolf-bellied one :

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
 Ananta-vijayam Raaajaa Kuntī-putro' Yudhisṭhiraḥh
 "Endless victory" [conch], the Raaajaa, Kuntī's son, Yudhisṭhira [blew] :

[the "Battle-Fixed" whose father is Dharma or Yama, King of Death].

CHAPTER I

नकुलः सहदेवश्च सुयोधमणिपुष्पकौ ॥ १६ ॥
 Nakulah Sahadevas'ca Sughosa-manipuspakao.
 Nakula,* Sahadeva,* too, "Sweet-Tone" [and] "Jewel-Blossom" [conches blew].
 * 4th Paandu Prince with his brother, the youngest Paandava, twin sons of Maandru, Paandu's 2nd Wife, by the As'vini Dawn Gods.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
 Kaas'yas'ca parama'svaasahh S'ikhandü ca Mahaa-rathahh
 The Prince of Banaras, as well, Supreme of Bowmen, S'ikhandii,* too, mighty charioteer :
 * the woman-man, Brother of Draopadu

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥
 Dhṛstadyumno' Virataś'ca Saatyakis'ca'aparaajitahh
 Dhṛstadyumna,* Virata,* also, Saatyaki,* too, the unconquered ;
 * Drupada's son, the bold. * The Paandava-s' asylum in exile. * Yuyudhaana, Kṛṣṇa's charioteer

द्रुपदो द्रौपेयाश्च सर्वशः पृथिवीपते ।
 Drupado' Draopadeyaas'ca sarvas'ahh, Prthivii-pate,
 Drupada,* the sons of Draopadi,* too from all sides, O Earth's Lord,
 * The Paandava-s' father-in-law. * See Note on I. 6.

सौमद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १८ ॥
 Saobhadras'ca Mahaa-baahubh S'ankhaan dadhmuhh prthak prthak.
 Subhadraa's Son, the Mighty-armed, (their) conches blew, severally, severally.
 [by Arjuna, Abhimanu]

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
 Sa ghoso Dhaartaraastraanaaam hrdayaani vyadaarayat
 That uproar Dhirtaraastra's sons' hearts did lacerate,
 [the Kuru King (See opening of I)]

नमश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥
 Nabhas'ca prthivum ca'eva tumulo vyanaadayan.
 The sky and the earth, moreover, tumultuous, causing to resound.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
 Atha vyavasthitaan dr'stvaa Dhaartaraas'traau Kapi-dhvaajahh
 Now, standing in order, having seen the sons of Dhirtaraastra, the Monkey-flagged one,
 [Arjuna]

CHAPTER I

मवृत्ते पाण्डवः ॥ २० ॥

Pravṛtte dhanur-udyamya Paandavahh
When began his bow having taken, the Son of Paandu,
[Arjuna]

हृषीकेशं वाक्यम् इदमाह महीपते ।
Hṛṣi-keśaṁ vaakyam *idam-aaha, Mahi-pate :
(1) To Hṛṣi-keśa then (this)* declared, O Earth-Lord :

* He who thrills with delight our hairs ;

(2) Hṛṣi-keśa is a * The senses Lord, A Combination (Sense-thrilling Lord)

अर्जुन उवाच—

Arjuna, uvaaca :
Arjuna said :

सेनयोरुभयोर्मध्ये रथं स्थापय मे दृव्युत ॥ २१ ॥

Senayor-ubhayor-madhye ratham sthaapaya me*, °cyuta,
(Between) the armies two midway (my)* stay, O Unfallen One,

यावदेतान् निरीक्षे दृष्ट्वा योद्धुकामानवस्थितान् ।

Yaavat-etaan nirikṣe yoddhu-kaamaan-avasthitaan,
While on these earnestly gaze I ---on the battle-eager ones [here] standing,

कैर्मया

Kaer-mayaa

With whom by me together

सह

saha

together

योद्धव्यम्

yoddhavyam

must be fought

अस्मिन्

asmun

in this

रणसमुद्यमे ॥ २२ ॥

raṇa-samudyame

war uprising :

योत्स्यमानानवेक्षे

Yotsyamaanaan-aveṣe

These about to fight perceive

इहं

o'ham

I,

य एते

y(e)a' ete

who (are) the ones here

समागताः ।

sam-aagataaḥ

together gathered,

धार्तराष्ट्रस्य

Dhaartaraashtraasya

For Dhritraashtra's son,

[Duryodhana]

दुर्युद्धे

dur-buddher-yuddhe

the evil-minded one, in battle,

प्रियचिकीर्षदः ॥ २३ ॥

priya-cikīrṣavabh.

(his) pleasure doing-desirers.

संजय उवाच —

Samjaya uvaaca .

Samjaya said

एवमुक्तो

Evam-ukto'

हृषीकेशो

Hṛsnikes'o

गुडाकेशेन

(1) Guḍaa-keś'ena,

(2) Guḍaaka 'is'ena

by Guḍaa-keś'a,

¹ the curlyhaired one. ² Guḍaaka'us'a

Thus addressed, the sense-thrilling Lord,

¹ the curlyhaired one. ² Guḍaaka'us'a

भारत ।

Bhaarata,

○ Son of Bharata,

[Sleep's Master]

I. 24.

सेनयोरुभयोर्मध्ये

Senayor-ubhayor-madhye

In the armies two, halfway between,

स्थापयित्वा

sthaapayitvaa

(He), having stayed

रथोत्तमम् ॥ २४ ॥

ratha-uttamam

(that) chariot supreme,

भीष्मद्रोणप्रमुखतः

I. 25. Bhisma-Drona-pramukhatatah

(Before) Bhisma [and] Drona's presence [and that]

सर्वेषां

sarvesaam

of all,

च

ca

too,

महीक्षिताम् ।

mahii-kshitaam

of earth's rulers [Kings].

उवाच

Uvaca,

(He) said, "O Son of Pritha,

पार्थ

Paartha,

पश्यैतान्

pas'ya 'etaan

behold these,

समवेतान्

sam-avetaan

together gathered—

कुरुनिति ॥ २५ ॥

Kuruun-iti.

the Kuru-s." Thus [spake He.]

तत्रापश्यत्

Tatra 'apas'yat

There saw

स्थितान्

sthitaaan

standing,

पार्थः

Paarthahh

the son of Pritha,

पितृन्

pitrn-athn

fathers, also

पितामहान् ।

pitaa-mahaan

fathers-grand,

[Grand-fathers]

I. 26.

आचार्यान्

Aacharyaam

Teachers,

मातुलान्

maatulaan

mother's brothers,

भ्रातृन्

bhraatrm

brothers,

पुत्रान्

putraan

sons,

पौत्रान्

paotrann

grandsons,

सखींस्तथा ॥ २६ ॥

sakhuu 'tathaa

comrades, as well,

- श्वशुरान्
 S'vas'uraan
 Fathers-in-law,
- सुहृदश्चैव
 suhirdas'ca'eva
 good-hearted [well-wishers], moreover,
- तान्
 Taan
 These
- समीक्ष्य
 sam-ii-xya
 having thoroughly considered,
- स
 sa,
 he,
- कौन्तेयः
 Kaunteyabhh,
 the Son of Kuntii,
- सर्वान्
 sarvaan
 all (his) relatives near standing.
- बन्धून्वशिस्तान् ॥ २७ ॥
 bandhuun-avaasthitaan,
 relatives near standing.
- कृपया
 Kṛpayaa
 By pity
- परयाऽऽविष्टो
 parayaa 'aavisto'
 supreme filled,
- विषीदन्निदमब्रवीत् ।
 visidan' idam-abravīt .
 sinking down dejected, this, he spake :
- अर्जुन उवाच—
 Arjuna uvaaca :
 Arjuna said .
- दृष्टुं
 Dr̥stvaa' imaan
 Having seen this [sight],
- स्वजनं
 sva-janam,
 my own people,
- कृष्ण
 Kṛsna,
 O Kṛsna,
- युयुत्सुं
 yuyutsuṁ
 wishing to fight,
- समुपस्थितम् ॥ २८ ॥
 samupasthitam
 standing near,

CHAPTER I

- I. 29. सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
 Sīdanti mama gātraṇi mukhaṁ ca pariśuṣyati.
 They sink down —my limbs. The mouth, too, is parched [like desert sands].
- वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥
 Vepathuśca śarīre me roma-harsas'ca jāyate.
 Trembling, as well, [is] in the body; my hair thrilling aloft, too is caused.
- गाण्डीवं हंसते हस्तात् त्वक् चैव परिदह्यते ।
 Gāṇḍīvaṁ haṁsate hastaat tvak ca'eva pari-dahyate.
 (The bow) Gaṇḍīva * slips The skin, moreover, all over burns.
- I. 30. न च शक्तोऽभ्यवस्थातुं अमतीव च मे मनः ॥ ३० ॥
 Na ca śaktō'avyavasthātum ; bhramatīva*ca, me manah.
 Not, too, am I able to stand : (as if) * [whirling] reels, as well my mind.
- निमित्तानि च पश्यामि विपरीतानि केशव ।
 Nimittaṇi ca paśyāmi viparītaṇi keśava.
 Omens, too, I see opposed. O Glorious-haired Kṛṣṇa.
- I. 31.

न च श्रेयो नुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

Na ca s'reyo °nupas'yaami hatvaa sva-janam-aahave,
Nor also good do I foresee, my own people in battle,

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
Na kaanxe vijayaam, Kṛṣṇa, na ca raajyaam sukhaani ca.
Nor do I desire victory, O Dark One ; nor, too, kingdom [or] pleasures, as well.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥
Kiṁ no' raajyena, Govinda ? Kiṁ bhogaer-juvitena vaa*
What to us [can come.] by dominion, O Cow-Seeker ? What by enjoyments (or)* by life itself

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
°Yesaam-arthe kaanxitam no' raajyaam bhogaah sukhaani ca
[When] those for whose sake is desired by us kingdom, enjoyments, pleasures, too,

त इमे स्वस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥
T(e)a' ime °vasthita' yuddhe praaan'tyaktvaa dhanaani ca ?
Those and these are standing in battle, their life-breaths abandoned, wealth as well ?

CHAPTER I

आचार्याः
Aacaaryaahh
Teachers,

पितरः
pitarahh
Fathers,

पुत्रास्तथैव
putraas-tathaa'eva
Sons, so also

च
ca
moreover

पितामहाः ।

pitaa-mahaabh
Fathers-grand,
[Grand-fathers]

I. 34.

मातुलः
Maatulaahh
Mother's Brothers,

श्वशुराः
s'vas'uraahh
Fathers-in-Law,

पौत्राः
paotraahh
Grandsons,

इयालाः
s'yaalaahh
Brothers-in-Law.

संबन्धिनस्तथा ॥ ३४ ॥

sam-bandhinas-tathaa
close connections, as well,

एतान्न
Etaan na
These not

हन्तुमिच्छामि
hantum-icchaami
to kill do I desire, (even if)* slain,

घ्नतो
ghnato'

ऽपि
°pi,*

मधुसूदन ।

Madhu-suudana,
O Demon of
Intoxication Killer,

I. 35.

अपि
Api
Even

त्रैलोक्यराज्यस्य
trae-lokya-raajyasya
for the three world's kingdom's sake.

हेतोः
hetohh,

किं
Kiim
How,

नु
nu

therefore,

महीकृते ॥ ३५ ॥
mahu-kṛte ?
for earth's sake ?

निहत्य
Nihatya
Having slain

घाताराष्ट्रान्
Dhaartaraastraan
Dhrtaraastra's sons,

नः
nabh
to us

कां
kaa
what

प्रीतिः
pritiḥh
pleasure

स्याज्जनार्दन ।

syaat'Jana'ardana ?
may [there] be, O Men
Arouser [Kṛsna] ?

I. 36.

पापमेवाश्रयेद्दमान् हतैतान् आततायिनः ॥ ३६ ॥
 Paapam eva'as'rayet'dsmaan hatvaa'taana [felons] whose bows are outstretched to kill.
 Sin only would cling to us, having slain these

तस्मान्नाहं वयं हन्तुं घातैराष्ट्रान् स्वयान्धवान् ।
 Tasmant'na'arhaa' vayam* hantuu Dhaartataas'traan sva-baandhavaan.
 Therefore (we are)* not allowed to kill Dhirtarastra's sons (our) own relatives.

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥
 Sva-janaam hi katham hatvaa sukhinah syaama, Maa-dhava ?
 Our own people, indeed, how, having slain, happy may we be, O Laxmi's Husband ?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
 Yadi'api'ete na pas'yanti lobha'upahata-cetasahh
 If even these [men] (do) not see—the greed-injured souls—

कुलक्षयकृते दोषं मित्रदोहे च पातकम् ॥ ३८ ॥
 Kula-kshaya krtam dosam mitra-drohe ca paatakam,
 The clan-destruction making [as] a fault, [or], against a friend, in treachery moreover
 || crime,

CHAPTER I

पापादस्मान्निवर्तितुम् ।

पापात्'asmaat' nivartitum
from (this) sin of ours to turn away—

I. 39.

कथं

Katham

How [is it]

न

na

not

ज्ञेयमस्माभिः

jn'eyam-asmaabhih

to be known by us

कुलक्षयकृते

kula-xaya-krtam

दोषं

dosam

प्रपश्यद्विर्जनादेन ॥ ९३ ॥

prapas'yadbhir-Jana'ardana ?
the foreseeing ones, O Men Arouser ?

(This) clan-destruction-making fault—[by us]

सनातनाः ।

कुलक्षये

Kula-xaye

In a clan's destruction

प्रणश्यन्ति

pranasyanti

perish

कुलधर्माः

kula-dharmaahh

the family Righteous Laws,

सनातनाह

sanaatanaahh

Immemorial ;

I. 40.

धर्मे

Dharmae

In Righteous Law

नष्टे

naste

being destroyed,

कुलं

kulam

the clan, in its entirety,

अधर्मो

a dharmo'

unlawfulness

अभिभवत्युत ॥ ९० ॥

'abhi-bhavati' uta-
overcomes verily.

अधर्माभिभावात्-

A-dharma'abhi-bhavaat,

I. 41.

From unrighteousness' overprevalence,

प्रदुष्यन्ति

कुलं

Krsna,

pradusyanti

(they) become defiled—

कुलस्त्रियः ।

kula-striyahh.

the clanswomen,

स्त्रीषु दुष्टासु

Strīṣu dustāsu,
In women's defilement.

वाष्पेय

Vaatsṛeya
O Son of Viṣṇu,
[The Blessing Showerer]

जायते

jaayate
there is born

वर्णमंकरः ॥ ४१ ॥

varṇa-saṁkaraḥ
colour-caste intermingling.

सक्रो

नरकायैव

I. 42. Samkaro'
(This) intermixture (is)
narakaaya'eva
for hell, even (for)

कुलघ्नानां

kula-ghnaanaam
the clan destroyers and
for the clan too ,

कुलस्य च

पतन्ति

Patanti
They fall,

पितरो

pitaro'
(the spirits of) the forefathers,

होषां

hi'saam
verily for these

लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

lupta-piṇḍa 'udaka-kriyaahh.
lost the rice-balls, water, and rites.
[The funeral offerings]

दोषैस्तैः

I. 43. Dosae-etae/*
* By (these) misdeeds

कुलघ्नाना

kula-ghnaanaam
of the clan-destroyers,

वर्णसंस्कारकैः ।

varṇa-saṁkara-kaarakaeḥ
by (these) colour-caste intermixture makers,

उत्साद्यन्ते

Utsaadyante
They become ruined,

जातिधर्माः

jaati-dharmaahh
the caste righteous duties,

कुलधर्मश्च

kula dharmas ca*
the clan duties

शश्वताः ॥ ४३ ॥

s'aaś'vataahh.
everlasting.

- I. 44. उत्सन्न- Utsanna-
 (For the ones who have) ruined the clan law of righteousness, manuṣya^{manu}man, जनार्दन । Jana'ardana, O Men-Arouser, for those men.
- नरकै नरकै नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥
 Narake niyataⁿⁱni dwelling becomes—thus we repeatedly hear [from sacred tradition].
 In hell a fixed and certain dwelling becomes—thus we repeatedly hear [from sacred tradition].
- अहो अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
 Aho Aho bata mahat-paapa^{ma}ma kartu^{ma}ma vyavasita^{va}va vaya^{va}we
 Alas ! indeed, a great sin to commit determined (are) we,
- यद्राज्य- यद्राज्य- सुख- लोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥
 Yat'raajya^{ya} Because by kingdom- sukhha- lobhena hantu^{ma} to kill our own people we (are) uprisen.
 Because by kingdom- pleasure- greed without weapon, (they),
- यदि मामप्रतीकारम्- अशस्त्रं शस्त्रपाणयः ।
 Yadi maam-apratiikaaram- a s'astram^{ma} s'astra-paaya^{ma}ayahh
 If me, without retaliation, without weapon, (they), weapons-in-hand,

धार्तराष्ट्र

रणे

Dhaartaraashtraa

rane

The Dhrtaraashtra-s in battle

संजय उवाच—

Samjaya' uvaaca.

Sanjaya said

GHATAA

हन्युस्तन्मे

banyus-tat me

may slay, that, for me,

क्षेमतरं

xemataram

more securely comfortable

a state might be:

भवेत् ॥ ४६ ॥

bhavet.

एवमुक्त्वाऽर्जुनः

I. 47.

Evam-uktvaa'Arjunahh

Thus having spoken, Arjuna in the battle

संख्ये

samkhye

रथोपस्थ

ratha upasth(e)a' in the chariot-seat

उपाविशत् ।

upaavis'at, sank down,

विसृज्य

Visriya

Having cast away

सशरं

sa-s'aram

with arrows

चापं

caapam

the bow,

शोक-

s'oka-

with, by grief,

संविम-

samvigna-

a violently agitated

मानसः ॥ ४७ ॥

maanasaahh.

mind.

ॐ

A'um

Colophon . Om !

हरिः

Haribh !

Hari

[The Trinity] [The Ravisher, Visnu]

ओम्

A'um

Om !

तत्

Tat

THAT

[The Undefinable One]

सत्

Sat

BEING(NESS) !

CHAPTER I

:

ब्रह्मविद्यायां

श्रीमद्भगवद्गीतासूपनिषत्सु

Bramha-Vidyaayaanam

इति श्रीमद्भगवद्गीतासूपनिषत्सु
Iti S'rimat'Bhagavat'Gitaasu'upanisatsu
Thus in the auspicious Blessed Song of the Upanisads,* Of the Absolute All-One, the Science,
* [Teachings spoken at the Guru's Feet]

योगशास्त्रे

श्रीकृष्णार्जुनसंवादे

दर्जुनविषादयोगो

नाम

Yoga-S'astre

S'rii-Kṛṣṇa'Arjuna-samvaade

°rjuna-Visaada-Yogo

naama

In the At-One-Ment Scripture. in S'ri Kṛṣṇa-Arjuna's converse, "Arjuna's Dejection Yoga "

प्रथमो

ऽध्यायः

prathamō

°dhyāyabh.

Discourse.

the First

संजय उवाच—
 Sanjaya' uvaaca.
 Sanjaya said :

II. I.
 (48) तं
 Tam
 To him,

तथा
 tathaa
 thus,

विषीदन्तमिदं
 Visudantam-idam
 To the dejected one, this

अथ
 Atha
 Now follows

द्वितीयो
 dvitiiyo
 the Second

ऽध्यायः
 'dhyaaayah
 Discourse

कृपयाऽऽविष्टम्-
 krpayaa'aavistam
 by pity penetrated,

अश्रुपूर्णकुलेक्षणम् ।
 as'ru-puurnaa aakula'ikshanam
 with tear-filled restless eyes,

वाक्यमुवाच
 Vaakyam-uvaaca,
 speech, spoke

मधुसूदनः ॥ १ ॥
 Madhu-sundanah:
 the Madhu slayer :
 [The Demon of Intoxication]

CHAPTER II

श्रीभगवान् उवाच—

S'ri Bhagavaan uvaca :
The Holy Blessed one said :

कुतस्त्वा

Kutas-tvaa

II. 2. Whence to thee

कश्मलमिदं

Kas'malam-idam*

(this)* lowness of spirit

विषमे

visame

in a critical strait

समुपस्थितम् ।

samupasthitam

impending,

अनार्यजुष्टम्-

An-aarya-justam-

Un-aryan favoured,

Ignoble

कैवल्यं

Klaebhyaḥ

II. 3. To a eunuch's nature

(50) [A dig at Arjuna's year in skirts in the Court of Virata.]

अकीर्तिकरम्-

a-kuṛti-karam-

infamy creating,

पार्थ

Paartha.

O Son of Prthaa.

त्वष्ट्युपपद्यते ।

tvayi'upapadyate.

in thee is fitting,

क्षुद्रं

Xudraḥ

(Thy) base

हृदयदौर्बल्यं

hṛdaya-daorbalyaḥ

heart-weakness

त्यक्तोत्तिष्ठ

tyaktvaa 'uttistha,

having abandoned, stand up,

परंतप ॥ ३ ॥

Paramtapa !

O Foe Consumer !

अर्जुन उवाच—

Arjuna' uvaaca .

Arjuna said :

II. 4. (51) कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
Kathaṁ Bhisma-ma-haṁ saṁkhye Droṇam ca, Madhu-suudana,
How Bhisma (shall) I in battle. Droṇa, too, O Intoxication-demon Slayer,
[My great-uncle-guardian] [My Archer-Guru]

इषुभिः प्रतियोत्स्यामि पूजार्हविरसूदन ॥ ४ ॥
Iṣubhiḥ pratyotsyaami pujaa'arha'o'ari-suudana ?
By arrows fight against— the veneration-deserving ones, O Enemy-Slayer ?

गुरूनहत्वा हि महानुभावान्
Guruun-a-hatvaa hi mahaa'anubhaavaan
(52) Teachers not having slain, the indeed noble souls,

[11 + 11 Meter See Chapter XI 15 et seq.] श्रेयो भोक्तुं भैक्ष्यमीह लोके ।
S'reyo' bhoktum bhae'am-api'iha loka.
Better [it is] to eat the beggar's crust even here in the world.

हत्वा ऽर्थकामांस्तु

Hatvaa artha-kaamaan tu
Having slain [the ?] wealth-desirers, indeed,
[our ?]

मुञ्जीय

Bhunjaya
I would eat

भोगान्

bhogaan
foods

रुधिर-प्रदिग्धान् ॥ ५ ॥

rudhira-pradigdhaan.
blood-smeared.

[Another rendition gives "artha-kaamaan " as a modifier of "bhogaan," translating "foods such as wealth and desires "]

न

Na
Nor.

चैतद्विद्वाः

ca'etat'vidmahh
too, this do we know

कतरन्नो

katarat'no
which for us

गरीयो

gariyo
[valuable]

यद्वा

Yat'vaa
That either

जयेम

jayema
we should conquer

यदि

yadi
(or)* whoever

वा

vaa*

नो

no
[that wills] us

जयेयुः ।

jayeyuhh.
should conquer.

यानिव

Yaan-eva
Whom even,

हत्वा

hatvaa*
having slain,

न

na
not

जिजीविषाम-

jijivisaamas-
would we wish to live,

स्ते स्वस्थिताः प्रमुले धार्तराष्ट्राः ॥ ६ ॥
 Te°vsthitaahh pramukhe Dhaartaraastraahh.
 (Having slain)* those standing before our faces, the Sons of Dhrtaraastra.

कार्पण्यदोषोपहतस्वभावः

II. 7. Kaarpanya-dosa°upabata-sva-bhaavah
 (54) By the weak commiseration fault, wounded of my own nature,

पृच्छामि त्वां धर्मसंमुखचेताः ।
 Prcchaami tvaam dharma-sammuudha-cetaahh
 I ask Thee, with a duty-confused consciousness,

यच्छेयः स्यान्निश्चितं ब्रूहि तन्मे
 Yat s'reyahh syaat nis'citam* bruuhi tat me
 Which the (decisive)* better thing may be— tell that to me,

शिष्यस्ते शङ्गं मां त्वा प्रपन्नम् ॥ ७ ॥
 S'isyaas-te °ham* s'aadhu maam tvaam prapannam.
 A disciple of thine, I* to Thee ■ suppliant for safety.

CHAPTER II

- न हि प्रपश्यामि ममापनुदाद्
 Na hi prapas'yaami *mama'apanudyaat'
 Not indeed do I foresee [what] would drive away
 यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
 Yat's'okam-ucchosaṇam-indriyaṇaam
 That grief which withers away (my)* senses,
 अवाप्य भूमावसपत्नमुद्धं
 Avaapya bhuṃmao'asapatnam-rddham
 Having attained in the earth an unrivalled prosperous
 राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥
 Raajyaṃ suraṇaam-api ca'adhipatyam.
 Kingdom, (or)* of the Gods also as well Sovereignty.
- संजय उवाच—
 Saṃjaya' uvaaca .
 Sanjaya said .
- एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
 Evam-uktvaa Hṛṣi-keśaṃ Guḍaaka's'ahh, Paramtapahh,
 Thus having spoken to the Sense-thrilling Lord, Sleep's Master, the Foe Consumer,
 [See I. 24] [See I. 24]
- II. 8. (55)
- II. 9. (56)

न योस्य इति गोविन्दम्- तूष्णीं वभूव ह ॥ ९ ॥
 "Na yotsy(e)a," it Govindam- tuusniii babhuuva ha
 "Not shall I fight," thus to the Cow Seeker having spoken, into silence he relapsed verily.

तमुवाच हृषीकेशः प्रहमन्निव भारत ।

II. 10. Tam-uvaaca Hrsi-kes'abh prahasn'iva, Bhaaratata,
 (57) To him said the Sense-Thrilling Lord, laughing merrily, teasing as it were, O Son of Bharata,

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥
 Senayor-ubhayor-madhye visidantam-idam vacahh
 In armies two between, to the dejected one, this word,

श्रीभगवान् उवाच—
 S'ri Bhagavaan uvaaca
 The Holy Blessed One said—

अशोच्यानन्वशोचस्त्वं मज्ञावादाश्च माषसे ।
 A-s'ocyaan-anvas'ocas-tvam* prajn'aa-vaadaan'ca bhaasase.
 (58) The unbewalable one bewalest Thou; wise (!) words, too, thou speakest.

गतासुनगतसुंश्च

Gata'asuun-agata'asuun'ca

[Whether] gone the vital life-breaths or not gone
the life-breaths as well,नानुशोचन्ति
na'anus'ocanti
not do they mourn,

पण्डिताः ॥ ११ ॥

Paṇḍitaḥh.

the learned ones.

न त्वेवाहं

जातु

नासं

न त्वं

नेमे

जनाधिपाः ।

Na tu'eva'aham
Never indeed even Ijaatu
at allna'aasaṃ
did not exist,na tvam
nor thou,na ime
nor thesejana'adhipaah.
creature-lords.
[rulers]

न चैव

न

न भविष्यामः

सर्वे

वयमतः

परम् ॥ १२ ॥

Na ca'eva
Nor moreoverna
shall we (not)* be existent,na* bhaviṣyāmah
allsarve
of us, from this (time) on beyond.

param.

देहिनो

ऽस्मिन्

यथा

देहे

कौमार

यौवनं

जरा ।

Dehino'

°smin

yathaa*

dehe

kaomaaram
childhood,yaovanam
youth,

jaraa

old age (occurs);

तथा

देहान्तरप्राप्तिर्धारस्तत्र

न

सुहृति ॥ १३ ॥

Tathaa

deha'antara°-praaptir-dhuras-tatra

na

muhryati.

So (another)* body

obtaining, the determined one in that event

does not become confused.

मात्रास्पर्शस्तु

II. 14.

Maatraa-spars'aas tu,
Material contacts, verily.

कौन्नेय

Kaunteya,

शीतोष्णसुखदुःखदा ।

śhīta usha-sukha-duḥkha-daahh

O Son of Kuntī,
—of cold, heat, pleasure, sorrow, the givers,

आगमापायिनो

Aagama 'apaayino'

Coming near and vanishing,

ऽनित्यास्तास्तिष्ठस्व

°nityaas-taan'itizasva,

inconstant- these endure patiently. O Thou of Bharata's Race.

भारत ॥ १४ ॥

Bhaarata.

य हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
Yam hi na vyathayanti'ete* Purusaṁ, Purusa rsabha,
Whom, indeed, (these)* do not distress, (that) man, O Man-Bull,

II. 15.

(62)

समदुःखसुखं धीरं सो ऽमृतत्वाय कल्पते ॥ १५ ॥
Sama-duḥkha-sukham dhīraṁ so' °mṛtatvaaya kalpate.
The same in woe and weal determined, he for immortality's nectar is fit

नासतो विद्यते भावो नामावो विद्यते सतः ।
Na a-sāto vidyate bhāvo' Na'a-bhaavo' vidyate sataḥ.
Never for the non-existent is there being, never non-being is there for the existent.

भावो विद्यते सतः ।
bhāvo' Na'a-bhaavo' vidyate sataḥ.
being, never non-being is there for the existent.

[formed.]

उभयोरपि दृष्टो दन्तस्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥
 Ubhaya^o-api dr̥ṣṭo^o antas-tu^o anayos-tattva-dars'ibhih.
 Of the two also (has been) seen the ultimate, verily, of these by the Reality Seers.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
 A-vinaas'i tu tat'viddhi yena sarvam-ida^m tatam.
 As imperishable, verily that know by which all this [world] is spread out.
 [as on a loom.]

विनाशमवययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥
 Vinaas'am-avyayasya^a na kas'cit-kartum- arhati.
 The ruin (of this)* undiminishable, never (is) anyone to accomplish able.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
 Antavanta^a ime dehaa^a nityasya^a uktaabh^a s'arurii^aahh
 "As having an end" (are called)* these bodies belonging to the constant embodied one,

अनाशिनो तस्माद्युध्यस्व भारत ॥ १८ ॥
 A-naas'ino tasmaa^adyudhyasva^a Bhaarata^a !
 Indestructible, Therefore, fight, O Son of Bharata Race !

- II. 19. य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
 (66) Ya enam vetti bantaaram yas'ca'snam manyate hatam
 Who against this one knows [himself] (as) slayer, who, moreover, (himself) thinks (as) slain;
 उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥
 Ubao tao na vijaanito. Na'ayam hanti na hanyate.
 Both of these do not know. Nor does this one slay, nor is he slain.
- II. 20. न ना ज्ञायते म्रियते वा कदाचिद् न भूयः ।
 (67) Na jaayate mriyate vaa* kadaacit', na bhuuyahh.
 (11+11 rhythm) is he born, (nor) * does he die at any time, never again
 See XI 15. नायं भूत्वा भविता वा न भूयः ।
 Na ayam bhuutvaa bhavitaa vaa* na bhuuyahh.
 Nor, this one having become, will he be never again
 अजो नित्यं शाश्वतोऽयं पुराणो
 Ajo' nityahh, s'aas'vato' 'yam, puraano'
 Unborn, constant, perpetual, this, the Ancient One,
 न हन्यते हन्यमाने शरीरे ॥ २० ॥
 Na hanyate hanyamaane sharire ॥ 20 ॥
 Is not killed in the slaying of the body.

CHAPTER II

वेदाविनाशिनं

Veda'avināś'inaṁ
(Who)* knows the indestructible one.

II. 21.
(68)

कथं स पुरुषः

Katham
How can

sa
that

puruṣaḥ,
man

कं

धातयति

Kam
Whom

ghaataayati
does he cause to be slain

वासांसि

Vaasaṁsi
(As)* garments

jurṇaani
wornout

(11 + 11 metre)
See XI. 15

नवानि

Navaani
new ones

(A man)* (other)*

शरीराणि

s'arīraaṇi
bodies

तथा

Tathaa
-So

नित्यं

nityaṁ
constant,

य

*ya
enam-ajam-avyayam
this the unborn, unwaning.

पार्थ

Paartha ?

O Son of Prthaa ?

कम् ॥ २१ ॥

kam ?

whom ?

हन्ति

hanti

slays

यथा

yathaa*

विहाय

vihaaya

having cast away.

नरोऽपराणि ।

naro'aparaaṇi*

जीर्णा-

jurṇaani

worn-out,

विहाय

vihaaya

having cast away,

II. 23. (70)	नान्यानि Nā'nyāni Into others	संयाति sa'nyati proceeds to,	नवानि navāni into new ones,	देही ॥ २२ ॥ dehī. he, the embodied one,
	नेनं Nēnam Not this	क्षन्वाणि kṣā'ṇāni. weapons.	नेनं Nēnam Not this	पावकः । Pāvakah. Fire.
	न चैनं Na ca'ēnam Nor, too, this	क्षुद्वयन्यापो kṣudvayan'yāpo' do wet the waters ;	न शोषयति na śoṣayati nor [thiṅ] dries up	मारुतः ॥ २३ ॥ marutah. the wind.
II. 24. (71)	अन्छेद्योऽयम् A-cchedyo 'yam Uncleavable this,	अदाह्यो a-daahyo' unburnable	अक्षेद्यो a-kṣedyo' undryable,	एव च । eva ca even too,
	निरयः Nityah, Constant,	सर्वगतः sarvagatah, everywhere	स्थाणुरचलो sthānur-a-calō' this,	सनातनः ॥ २४ ॥ sanātanaḥ. the Immemorial.

II. 25.
(72)

अव्यक्तो	इयम्	अचिन्त्यो	इयम्	अविकार्यो	इयम्	उच्यते ।
A vyakto	°yam,	a-cintyo	°yam,	a-vikaaryo	°yam	ucyate
"Unmanifest	this,	unthinkable	this,	unchangeable	this;	(it) is said (to be.)

तस्मादेवं तानुशोचितुर्महसि ॥ २५ ॥

Tasmaat'evam na'anus'ocitum-arhasi.
Therefore, thus not to mourn shouldst thou do.

II. 26.
(73)

अथ	चैनं	नित्यजातं	निर्यं	वा	मन्यसे	मृतम् ।
Atha	ca'ena	nitya-jaata	nitya	vaa	manyase	mrtam
Now, (even though)*	likewise Him,	constantly born (or)	constantly (dying)'	thou thinkest,		

तथाऽपि त्वं महाबाहो नैनं शोचितुर्महसि ॥ २६ ॥

(Tathaa'api)* tvam, Mahaa-baaho, na'ena
Thou, O Great-Armed One, not over Him to mourn dost it behove (thee).

II. 27.
(74)

जातस्य	हि	ध्रुवो	मृत्युध्रुवं	जन्म	मृतस्य	च ।
Jaata-sya	hi	dhruvo	mrtayur-dhruvam	janna	mrtasya	ca.
For the born	indeed	certain	is death ;	certain (is) birth (for)	the dead	as well.

तस्मादपरिहार्ये

Tasmaat'aparīhaarye

Therefore, for the unavoidable's

र्थे

rthe

sake,

न त्वं

na tvaṃ

not thou

शोचितुमर्हसि ॥ २७ ॥

s'ocitum-arhasi.

to mourn shouldst do.

अव्यक्तदीनि

A-vyakta'dīni

Unmanifest in their beginnings

भूतानि

bhūtaani;

(are) beings;

व्यक्तमध्यानि

vyakta-madhyaani,

Bhaaratā,

manifest at their midmost point, O Thou of Bharata's Race;

भारत ।

अव्यक्तविघनान्येव

A-vyakta-vighanānyeva.

Unmanifest in dissolution also.

तत्र

Tatra,

There,

का

kaa

what (room)

परिदेवना ॥ २८ ॥

paridevanāa ?

for lamentation ?

आश्चर्यवत्पश्यति

Aas'caryavat-pas'yati

As marvellous sees

कश्चिदेनम्

kas'cit enam,

someone Him;

(11+11 Rhythm)

See XI. 15

आश्चर्यवद्ब्रूति

Aas'caryavat'vadati

As wonderful speaks

तथैव

tathaa'eva

so, moreover,

चान्यः ।

ca'anyahh ,

another,

CHAPTER II

आश्चर्यवच्चैनमन्यः

Aas'caryavat'ca'enam-anyahh
As astonishing, too, Him another

श्रुत्वाऽप्येनं

S'rutvaa'api'enam
Having heard, even Him

वेद
veda
knows

न
na*

चैव
ca'eva
moreover

कश्चित् ॥ २९ ॥

kas'cit.
(no)* one.

देही

Dehi

(77) (This)* body-dweller (is) constantly unslayable

नित्यमवध्यो

nityam-a-vadhyo'

इयं
iyam*

देहे
dehe
in the body

सर्वस्य

sarvasya,
of all,

Bhaarata.

O Son of the Bharata Line.

तस्मात्

Tasmaat sarvaani

Therefore, over all

भूतानि

bhutaani
beings,

न

na
never

त्वं

tvam
thou

शोचितुमर्हसि ॥ ३० ॥

s'ocitum arhasi.

to mourn shouldst do.

स्वधर्ममपि

Sva-dharmam-api

(78) To thine own duty further

चावेक्ष्य

ca'averya
also looking.

न

na
never

विकम्पितुमर्हसि ।

vikampitum-arhasi.

to tremble shouldst thou do.

धर्म्याद्धि धर्म्याद्धि युद्धाच्छ्रेयो युद्धाच्छ्रेयो न विद्यते ॥ ३१ ॥
 Dharmyaat'hi* yuddhaat's'reyo ०nyat* ॠtriyaasya na vidyate.
 (Indeed)* than righteous war better [fortune] for warrior (knightly)* exists.

यद्दच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
 Yaddcchayaa ca'upapannam svarga-dv'aaram-apaavrtam,
 (79) [If] of its own accord, too, [there comes] the happening of heaven's gateway disclosing,

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥
 Sukhinah ॠtriyaah, Paartha, labhante yuddham-ids'ram.
 Happy the (knightly) warriors, O Son of Prithaa, who obtain (for themselves) a battle like this.

अथ चेत्स्वमिमं धर्मं संग्रामं न करिष्यसि ।
 Atha cet-tvam-imam dharmyam saṅgrāmaṁ na karisyasi
 (80) Now, if thou this righteous battle wilt not do,
 ततः स्वधर्मं कीर्तिं च हिवा पापमवाप्स्यसि ॥ ३३ ॥
 Tatah kurtiṁ ca hitvaa paapam-avaapsyasi.
 Then thine own duty, fame too, having cast away, sin thou wiltst obtain.

- निन्दन्तश्च
Nin'dantashch
Disparaging the
- सामर्थ्यं
samarthyam.
capacity.
- ततो
Tato
Then that
- किम् ॥ ३६ ॥
kim ?
(३६) what ?
- हन् वा
Han' va
(Either) or
- प्राप्स्यसि
praspyasi
thou shalt reach
- स्वर्गं
svargam
heaven (or)*
- जित्वा वा भोक्ष्यसे महीम् ।
jivta vaa^{*} bhoksyase mahim.
thou wilt enjoy earth.
- तस्मादुत्तिष्ठ
Tasmadu'ttistha,
Therefore, stand up,
- कौन्तेय
Kaunteya,
O Son of Kuntī,
- युद्धाय
yuddhaaya
for battle
- कृतनिश्चयः ॥ ३७ ॥
krta-nish'chayabh.
made (thy) decision.
- नृपतु नै
Nratu nai
Sukha du'kha
Pleasure and sorrow.
- समे
same
the same
- कृत्वा
krta
having made,
- लाभान्नाभौ जयजयौ ।
labha'na-labhao jaya jayao,
victory and non-victory,
- ततो
Tato
then
- युद्धाय
yuddhaaya
for battle.
- नैव
Na evam
Not thus
- पापमवाप्स्यसि ॥ ३८ ॥
paapam-avaapsyasi.
evil wilt thou incur.

- एषा ते अभिहिता
 Esaa te 'abhihita
 This to thee is declared
 सांख्ये
 Saankhye
 in the Saankhya system.
 बुद्धियोगे
 Buddhir-yoge
 In intuitive understand-
 [of enumeration knowledge] ing At-One-ment yoga
 त्विमां शृणु ।
 tu'imaan s'rnu,
 verily this hear,
- बुद्ध्या युक्तो यथा पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥
 Buddhyaa yukto' yayaa, Paartha, karma-bandham prahaasyasi.
 With understanding linked, by which, O Son of Prthaa, action-bondage, thou shalt forsake.
- नेहाभिक्रमनाशो ऽस्ति
 Na'iha'abhikrama-naas'o 'sti.
 Not here [thy] near approach's loss is there. [Here] retrogression does not
 प्रत्यवायो न विद्यते ।
 Pratyavaayo' na vidyate.
- स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥
 Svalpam-apy'asya dharmasya traayate mahato' bhayaat.
 A little also of this righteousness protects from great fear.
- व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
 Vyavasaaya'aatmika buddhir-ekaa'iha, Kuru-nandana.
 The resolute-formed understanding (is) one-(pointed) here, O Kuru Rejoicer.

GIITAA

बहुशखा

Bahu-s'aakhaa'
Many-branched,

ह्यनन्ताश्च

hi an-antaas'ca
indeed without end as well,

बुद्धयो

buddhayo'

(are) the understandings
of the irresolute,

ऽव्यवसायिनाम् ॥ ४१ ॥

avyavasaayinaam.
of the irresolute,

यामिसा

*Yaam-imaasam
This

पुष्पिता

puspitaam
florid

वाचं

vaacaam
speech

प्रवदन्त्यविपश्चितः ।

pravadanti avipas'citahh
forth-speak the uninspired,

वेदवादरताः

Veda-vaada-rataahh,
The Vedic-word-rejoicers,

पार्थ

Paartha,

O Son of Prithaa,

नान्यदस्तीति

na'anyat'asti iti
Not anything [but this] is there," thus

वादिनः ॥ ४२ ॥

vaadinahh.
(are they) the sayers.

कामात्मानः

Kaama'aatmaanahh
The craving selves,

स्वर्गपरा

svarga-paraa'
with heaven the ultimate goal,

जन्मकर्मफलप्रदाम् ।

janma-karma-phala-pradaam,
birth-action-fruit offering,

क्रियाविशेषबहुला

Kriyaa-vis'esa-bahulaam
(With) rites distinctive and many,

भोगैश्वर्यमति

bhoga'es'varya-gatiim
(towards)* the enjoyment-lordship course

प्रति ॥ ४३ ॥

prati*.
[they go].

भौगैश्वर्यप्रसक्तानां

तथा स्पृहृतचेतसाम् ।

II. 44.

Bhoga'ses'varya-prasaktaanaam

(91)

In the enjoyment-lordship of these completely attached ones, by that carried away the conscious soul,

व्यवसायात्मिका

समाधौ

बुद्धिः

न विधीयते ॥ ४४ ॥

Vyavasaya-atmika

buddhih

samaadhao

na vidhiyate.

The resolute-formed

understanding in rapt contemplation

is not

settled.

त्रैगुण्य-

विषया

वेदा

निर्द्वैगुण्यो

भवार्जुन ।

II. 45.

Trae-guṇya-

visaya-

vedaa'

Nis-trae-guṇyo'

bhava'Arjuna.

(92)

The three qualities are the subject [of the] Vedas. Without (these) do thou become, Arjuna, three attributes,

निर्द्वैदो

नित्यसत्त्वस्थो

निर्योगक्षेम

आत्मवान् ॥ ४५ ॥

Nir-dvaṁdvo'

nitya-sattva-stho'

Nir-yoga-kṣema'

Atma-vaan.

Without duality,

constant in harmony fixed,

without uniting nor securing.

Self-full.

Cf. IX 22. Without [desire for] acquisition or security.

यावानर्थे

उदपाने

सर्वतः

संप्लुतोदके ।

Yaavaan-artha-

udapaane

sarvatah

sampluta'udake

II. 46.

(1) As much use (is there)

in water-conservation

in an everywhere

flooded-over water-place,

(2) As much use ..

for a reservoir with

from all sides

flooding in water,

GIITAA

तावान् सर्वेषु
Taavaan sarvesu
So much [is there] in all

ब्राह्मणस्य
braahmaṇasya
for the Braahmana

विजानतः ॥ ४६ ॥
vijaanatah.
of superior knowledge.

कर्मण्येवाधिकारस्ते

II. 47. Karmāṇi eva'adhikaaras-te
(94) In action only [is there] a right of thine

मा मा
maa never in (its)
फलेषु
phalesu
fruits
कदाचन ।
kadaacana.
at any time.

मा

Maa
Let not (there be) * an action (for) fruit motive.

ते सङ्गो
te sango
thy attachment
be in inaction.

सत्त्वकर्मणि ॥ ४७ ॥
sattu'a-karmaṇi.

योगस्थः

II. 48. Yoga-sthah
(95) In At-One-ment yoga fixed,
kuru karmaṇi, sangam
perform actions, attachment

त्यक्त्वा
tyaktvaa,
having abandoned,
O Wealth Conquerer.

सिध्यसिध्योः

Siddhi'a-sidhyohh
In success (and) non-success

समो भूत्वा समत्वं
samo' bhuutvaa, samatvam
the same having become, equality

योग उच्यते ॥ ४८ ॥
yoga' ucyate.
is said (to be).

CHAPTER II

- दूरेण ह्यवरं कर्म
Duureṇa hi'avarāṇ karma
By far indeed lower is : action
- बुद्धौ शरणमन्विच्छ
Buddhao S'arāṇam-anviccha.
In intuitive understanding refuge seek.
- बुद्धियुक्तो
Buddhi-yukto'
The intuitive-understanding united one
- तस्माद्योगाय युज्यस्व
Tasmaat'yogaaya yuiyasva.
Therefore to At-One-ment be united.
- कर्मजं बुद्धियुक्ता
Karma-jam* buddhi-yuktaa'
To Intuitive Understanding at-one'd, indeed (action-born)*
- कर्मजं बुद्धियुक्ता
Karma-jam* buddhi-yuktaa'
To Intuitive Understanding at-one'd, indeed (action-born)*
- बुद्धियोगाद्धनंजय ।
buddhi-yogaat Dhanam:jaya.
than intuitive understanding's At-One-ment, O Wealth Conquerer.
- कृपणाः
Kṛpaṇaahh
Pitiable (are)
- जहातीह
jahaati'iha
foregoes here [in this world]
- योः
Yogahh
At-One-ment
- उभे
ubhe
both
- कर्मसु
karmasu
in action (is)
- कौशलम् ॥ ५० ॥
kaos'alam.
skill.
- फलहेतवः ॥ ४९ ॥
phala-betavahh
the fruit-motivated.
- सुकृतदुष्कृते ।
sukṛta-duskrte.
good (and) evil actions.
- फलं त्यक्त्वा मनीषिणः ।
phalam tyaktvaa manisṇahh,
fruit having the thoughtful ones,
abandoned,

जन्मबन्धविनिर्मुक्ताः

पदं

गच्छन्त्यनामयम् ॥ ५१ ॥

Janma-bandha-vinirmuktaah padaam

gacchanti an-aamayam

The birth-bondage-loosened ones, the goal

achieve they—[that spot] free from pain

यदा ते मोहकलिलं

बुद्धिर्व्यतितरिष्यति ।

Yadaa te* moha-kalilam

buddhir-vyattitarisyati,

II. 52.

(99) When* [a dark tunnel.] of unconsciousness impenetrable (thy)* understanding shall have traversed,

तदा

गन्तासि

निर्वेदं

श्रोतव्यस्य

श्रुतस्य च ॥ ५२ ॥

Tadaa

gantaasi

nirvedaam

s'rotavyasya

s'rutasya ca

Then

thou shalt go

to satiety

of what should be heard, of what has been heard, as well,

श्रुतिविप्रतिपन्ना

ते

यदा स्थास्यति निश्चला ।

S'ruti-vipratipannaa

te

yadaa*

sthaasyati mis'calaa

(100) (When)* by¹ scriptural texts mutually contradicting, thy (understanding)*²

shall stand stock-still,

² doctrinal

समाधावचला

बुद्धिस्तदा

योगमवाप्स्यसि ॥ ५३ ॥

Samaadhaa'acalaa

buddhis-**tadaa

yogam-avaapsyasi.

In absorbed contemplation unwavering,

then

At-One-ment thou shalt attain.

अर्जुन उवाच—

Arjuna' uvaaca :
Arjuna said .

स्थितप्रज्ञस्य

II 54. Sthita-prajna'sya

(101) Of the steadfast-minded one,

का भाषा

kaa bhaasaa

what description [is there],

समाधिस्थस्य

samaadhi-sthasya,

Kes'ava ?

of this contemplation-
fixed one, Glorious Hair ?

केशव ।

स्थितधीः

Sthita-dhih

The firm intentioned one,

किं प्रभाषेत

kim prabhaaseta,*

how may he converse,

किमासीत्

kim-aasita,

how may he sit,

व्रजेत् किम् ॥ ५४ ॥

vrajeta kim ?

he proceeds how ?

श्रीभगवान् उवाच—

S'ri Bhagavaan uvaaca :

The Holy Blessed one said .

प्रजहाति

Prajahaati

(102) (When)* completely one
forsakes

यदा

Yadaa*

कामान्

kaamaan

cravings

सर्वान्

sarvaan,

all,

पार्थ

Paartha,

O Son of Prthaa,

मनोगतान् ।

mano-gataan

mind-absorbed, concealed ;
[lit. "mind-gone"]

आत्मन्येवात्मना

तुष्टः

स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

Aatmani'eva'atmanaa

tustahh.

sthita-prajn'as-tadaa'ucyate.

In the Self, only, by the Self, content,

"the steadfast-minded one," then is one said (to be).

दुःखेष्वनुद्विग्नमनाः

सुखेषु

विगतस्पृहः ।

Dukhesu'anudvigna-manaahh

sukhesu

vigata-sprahh*

In sorrows the unagitated-minded-one, in pleasures,

the desire-departed one,

वीतरागभयक्रोधः

Viita-raaga-bhaya-krodhahh

Scattered passion, fear, anger,

स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

sthita-dhii'r-munir-ucyate.

the firm-intentioned one, "a silent sage" is said (to be).

यः

Yahh

He who

सर्वत्रानभिखेहस्तत्तत्प्राप्य

sarvatra'an-abhisnehas-tat-tat-praapya,

everywhere is not over-attached, such and such having

obtained,

शुभाशुभम् ।

s'ubha'a-s'ubham

the auspicious and unauspicious, [the bright and non-bright]

नाभिनन्दति

Na'abhinandati,

Neither does he exult,

न

na

nor

द्वेष्टि

dvesti

does he repel,

तस्य

tasya

his

प्रज्ञा

prajn'aa

judgment

प्रतिष्ठिता ॥ ५७ ॥

pratishtitaa

is well-established.

II. 58.
(105)

यदा संहारते चायं कूर्मो उज्जानीव सर्वशः ।
Yada sawiharate[†] ca'ayam kuurmo[°] ujjāni'iva sarvas'ahh
When (again)* (as) does this tortoise [its] limbs, as it were, from all sides,

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य

Indriyaani[°] indrya[°] arthebhyas-tasya

(He draws together)* senses from sense objects, his

प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

prajñā pratisṭhita^a.
is well-established,

II. 59.
(106)

विषया
Viśayaa[°]
Objects of senses

विनिवर्तन्ते
vinivartante
turn back

निराहारस्य
nir-aahaarasya
from the foodless

देहिनः ।
dehinahh,
body-dweller,

रसवर्जं

Rasa-varjaam[°].

Savour-relish the exception.

रसो रस्य[°] परं
Raso[°] pi[°] asya
also for him,

निवर्तते ॥ ५९ ॥

दृष्ट्वा
drśtvaa
having seen, retreats.

II. 60.
(107)

यतो
Yatato[°]
Of the striving one,

ह्यपि
hi'api,
indeed even,

कौन्तेय
Kaunteya,
O Son of Kuntii,

पुरुषस्य
puruṣasya
of the man,

विपश्चितः ।
vipas'citahh
of the inspired one,

GĪTĀ

- इन्द्रियाणि
Indriyaani
The senses
- प्रमाथीनि
pramaathani
violently churning about
- हरन्ति
haranti
carry away
- मनः ॥ ६० ॥
manah.
the mind
- II. 61.
(108)
- तानि
Taani
Them
- सर्वाणि
sarvaani
all
- संयम्य
samyamya,
having restrained,
- युक्तं
yukta'
the Attuned One
- असीत
aasita
should sit,
- मत्परः ।
mat-parabh.
Me his Goal Beyond,
- वशे
Vas'e
Under control,
- हि
hi
verily,
- यस्येन्द्रियाणि
yasya'indriyaani
whose senses
- तस्य
tasya
his
- प्रज्ञा
prajn'aa
judgment (is)
- प्रतिष्ठिता ॥ ६१ ॥
pratishtitaa.
well-established.
- ध्यायतो
Dhyaayato
For (the man)* meditating
- विषयान्
visayaan
on the sense objects,
- पुंसः
puṁsabh*
intimacy in them in addition is born.
- सङ्गात्
Sangat
From intimacy
- संजायते
sangjaayate
well born is
- कामः
kaamabh.
craving.
- कामात् क्रोधो
Kamaat krodho
From craving, wrath
- ऽसिजायते ॥ ६२ ॥
abhijaayate.
is bred.

CHAPTER II

क्रोधाद्भवति

II. 63. Krodhaat'bhavati
(110) From anger becomes

संमोहः

sammohah.
stupor.

संमोहात्

Sammohaat
From stupor

स्मृतिविभ्रमः ।

smṛti-vibhramah.
is memory's falling away.

स्मृतिभ्रंशाद्

Smṛti-bhraṁs'aat'
From memory's falling away

बुद्धिनाशो

buddhi-naas'o'
intuitive understanding's
destruction [is accomplished.]

बुद्धिनाशात्

buddhi-naas'aat
From understand-
ing's ruin

प्रणश्यति ॥ ६३ ॥

pranaś'yati.
is lost.

रागद्वेषवियुक्तैस्तु

II. 64. Raaga-dvesa-viyuktaes-tu
(111) By attraction-repulsion disjoined, indeed, among sense objects, by the senses moving [experiencing].

आत्मवश्यैर्विधेयात्मना

Aatma-vas'yaer-vidheya'aatmaa
By the Self-controlled (senses)*, the well-governed Self

प्रसादमधिगच्छति ॥ ६४ ॥

prasaadam-adbigacchati.
translucent serenity approaches.

प्रसादे

Prasaade

sarva-duḥkhaanaam
all sorrows'

सर्वदुःखानां

हानिरस्योपजायते ।

haanir-asya'upa jaayate.
destruction for him in addition is born.

II. 65.
(112)

- प्रसन्न-
Prasanna-
To the bright pellucid
- चेतसो
cetaso'
soul,
- ब्रह्म
hi'aas'u
indeed quickly
- बुद्धिः
buddhih
the understanding
- पर्यवतिष्ठते ॥ ६५ ॥
pariyavatiṣṭhate.
in every way becomes steady.
- नास्ति
Na'asti
Nor is there
- बुद्धिरयुक्तस्य
buddhir-a-yuktasya,
understanding for the unharmonized one ;
- न
na
nor
- चायुक्तस्य भावना ।
ca'a-yuktasya bhaavanaa;
too for the meditation ;
unharmonized
- शान्तिश्चान्तस्य
s'aantir A-s'aantasya
peace For the unpeaceful one, whence
- चामावयतः
ca'a-bhaavayatah
Nor too for the non-meditating one
- कुतः सुखम् ॥ ६६ ॥
kutahh sukham?
[comes] happiness ?
- इन्द्रियाणां
Indriyaanaam
Among the senses
- हि
hi
indeed
- चरता
carataam
roaming, that which the mind
- यन्मनो
yat mano
conforms to,
- तदस्य
Tat'asya*
That
- हरति
harati
carries away (his)*
- पञ्चा
panc'aam
judgment (like)*
- वायुर्नावसिगम्यसि ॥ ६७ ॥
vaayur-naavam-iva'ambhasi.
wind a ship, on the water.

तस्माद्यस्य महाबाहो
Tasmaat'yasya, Mahaa-baaho,
Therefore, to whom, O Great Armed,

निगृहीतानि
nigrihitaani
restrained

सर्वशः ।
sarvas'abh
everywhere [are]

II. 68.
(115)

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य

Indriyaani'indriya'arthebhyas-tasya
His senses from sense objects, his

प्रज्ञा

prajn'aa
judgment

प्रतिष्ठिता ॥ ६८ ॥
pratisṭhitaā.
is well established.

या निशा
Yaa nis'aa
That which (is) might

सर्वभूतानां तस्यां
sarva-bhutaanaani tasyaani
for all creatures, in that

जागर्ति संयमी ।
jaagarti saanyami.
wakes the thoroughly restrained one.

II. 69.
(116)

यस्यां जाग्रति
Yasyaani jaagrati
That in which wake

भूतानि
bhuutaani
creatures,

सा
saa that (is)

निशा
nis'aa
might

पश्यतो मुनेः ॥ ६९ ॥
pas'yato munehh.
for the seeing silent sage.

GĪTĀA

II. 70.

(117)

आपूर्यमाणमचलप्रतिष्ठं

Aapuryamaanam-acala-pratisṭham

(As)* ever being filled, (yet) unstirring and stable,

(11 + 11 Rhythm
See XI. 15)

समुद्रमापः

samudram-aapahh
into the ocean, watersप्रविशन्ति यद्वत् ।
pravis'anti yadvat*
enter,

तद्वत्कामा

Tadvat-kaamaa'

So (he into whom all)* cravings

यं
yam*प्रविशन्ति सर्वे
pravis'anti sarve*
enterस
sa'
heशान्तिमाप्नोति न
s'aantum-aapnoti, na
peace attains— not

कामकामी ॥ ७० ॥

kaama-kaami.
craving-cravers,

विहाय

Vihaaya

(118) Having abandoned (all)* craving,

कामान् सर्वान्
kaamaan yahh** sarvaan*

पुमांश्चरति

pumaan'carati

(such)** a man wanders, (the one) without desire.
[through experience].

निःस्पृहः ।

nihh-spr̥hahh
without desire.
[through experience].

GITAĀ

इति

Iti

Thus

श्रीमद्भगवद्गीतासुपनिषत्सु

S'rīmat' Bhagavat' Gītāsu' upaniṣatsu

in the auspicious blessed song of the Upanisads ; of the Absolute All-One, the Science
[Inner Teachings spoken at the Guru's Feet.]

ब्रह्मविद्यायां

Brahma-Vidyāyānam

योगशास्त्रे

Yoga-S'āstre

S'rī-Kṛṣṇa' Arjuna-saṁvāde

In the At-One-ment Scripture ; in S'rī Kṛṣṇa-Arjuna's converse ; "The Enumeration At-One-ment Yoga" named,

श्रीकृष्णार्जुनसंवादे

संख्ययोगो

नाम

" Sāṅkhya-yoga "

naama

द्वितीयो

dvitīyo'

the Second

उच्यते

" dhyāyāh.

Discourse.

अर्जुन उवाच—

Arjuna' uvaaca :
Arjuna said.

ज्यायसी

III. 1.
(120)
Jyaayasi
(If)* superior

चेत्कर्मणस्ते

cet* karmas-te
than action by Thee

मता

mataa
is deemed
intuitive understanding, O Men Arouser,

बुद्धिर्जनार्दन ।

buddhir-Janaardana,

तत्किं
tat-kiṃ
then why,

कर्मणि

karmaṇi
in action

घोरे

ghore
awful,

मां

maam
me

नियोजयसि

niyojayasi,
dost thou yoke,

केशव ॥ १ ॥

Kes'ava,

O Glorious-Haired One ?

व्यामिश्रणेव

Vyaamis'reṣa'iva

III. 2.
(121)

With intermixed [conflicting], as it were,

वाक्येन

vaakyena
words, (my)*

बुद्धिं

buddhiṃ
understanding

मोहयसीव

mohayasi'iva
Thou perplexest

मे ।

me*

somewhat,

GĪTĀA

तदेकं वद
tat'ekam vada
so one thing speak,

निश्चित्य
nis'citya
having decided

येन श्रेयो

yena s'reyo'

by which the highest good

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca

The Auspicious Blessed One said

लोकेऽस्मिन् -

Loke'smin*
In (this)* world

द्विविधा

dvividhaa
a twofold

निष्ठा

nisthaa
rule of life

पुरा

puraa
of old

प्रोक्ता

proktaa
was declared

मया उनघ ।

mayaa'an-agha'
by me, O thou who goeth

not the wrong way !

योगिनाम् ॥ ३ ॥

yoginaam.

of the strivers for union.

ज्ञानयोगेन

jn'aana-yogena
by wisdom at-one-ment

सांख्यानां

Saankhyaanaam
of the Enumerators of
Knowledge, (and)

कर्मयोगेण

karma-yogena
by action at-one-ment

न कर्मणाम्-

Na karmazaam-
Not from actions

III. 4.
(123)

अनारम्भात्तत्कर्म्यै

an-aarambhaat'taestkarmyam
non-undertaking, freedom from bondage-creating action

पुरुषो उच्यते ।

puruso's'nute
a man enjoy.

उहमानुयाम् ॥ २ ॥

o'ham-aapnuyaam.
I may obtain.

CHAPTER III

संन्यसनदेव

न च

Na ca

Nor, too,

samnyasanaat'eva,
from renunciation merely, to achievement

सिद्धि

siddhim

समधिगच्छति ॥ ४ ॥

sam-adhi-gacchati.
does he go near.

न हि

Na-hi

III. 5.
(124)

Nor indeed (can)

कश्चित्क्षणमपि

kas'cit-kṣaṇam-api

anyone for a twinkling of an eye also

जातु

jaatu

ever

तिष्ठत्यकर्मकृत् ।

tiṣṭhati'a-karma-kṛt.

remain without action performing.

कार्यते

Kaarystate

He is made to do

ह्यवशः

hi'avas'ahh

involuntarily

कर्म

karma

action

सर्वैः

sarvabh

all (by)

प्रकृतिजैर्गुणैः ॥ ५ ॥

prakṛti-jaer-guṇaebh.

the nature-born qualities

कर्मन्द्रियाणि

Karma'ndriyaani

The action-organs

संयम्य

samyamya

having restrained,

य

ya'

he who

आस्ते

aaste

sits

स्मरन् ।

smaran

by his mind remembering.

इन्द्रियार्थान्-

Indriya'arthaan-

the sense objects,

विमूढात्मा

vimuudha''aatmaa

that bewildered self,

मिथ्याऽऽचारः

mithyaa'aacaarahh

"of false conduct"

उच्यते ॥ ६ ॥

ucyate.

is called.

स

sa'

he

GĪTĀA

यस्त्विन्द्रियाणि

III. 7.

(126) He who indeed the senses

मनसा

manasaa
by the mind

नियम्यारमते

niyamya 'aarabhate,
having curbed, commences,

ऽर्जुन ।

°rjuna,
O Arjuna

कर्मैन्द्रियैः

karma 'indriyabhih
by the action-organs,

कर्मयोगास्-

karma-yogam-
action at-one-ment,

असक्तः

a-saktah
unattached,

स

vis'isyate.

is distinguished in excellence,

विशिष्यते ॥ ७ ॥

III. 8.

(127) (Thy)* [dharma] allotted task

नियतं

Niyataam

कुरु

kuru*
task

कर्म

karma
(do)*

त्वं

tvam.
thou

कर्म

Karma
Action (is)

ज्यायो

jyaayo°

hi'a-karmamahh.

ह्यकर्मणः ।

शरीरयात्रा

S'arira-yaatraa°

(Thy)* body's maintenance
[lit "Pilgrimage"]

इपि च

°pi ca

ते न

te* na

would not

प्रसिद्ध्येत 'a-karmamahh

be well accomplished from inaction.

प्रसिद्ध्येत कर्मणः ॥ ८ ॥

यज्ञार्थात्कर्मणो

III. 9

(128) (Otherwise than)*

यन्त्र

Yajn'a'arthaat-'karmano°', nyatra*
for sacrifice-sake action, (thus)*

लोको

loko
world

इयं

°yam°

karma-bandhanahh.
is action-bound.

कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥
 Tat artham karma, Kaunteya, mukta sangahh samaacara.
 For that purpose, action, O Son of Kuntu, freed from attachment, do thou perform.

सहयज्ञाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 Saha-ya-jn'aahh srs'tvaa puraa'ivaaca Prajaapatihh
 (129) Coexistent with sacrifice, creatures having emanated of old, [thus] spake Creation's Lord :

अनेन एष वो ऽस्तिष्ठकामधुक् ॥ १० ॥
 Anena Esa vo' °stu'ista-kaama-dhuk.
 "By this [sacrifice] shall ye propagate [your kind]. This [sacrifice] unto you be the desired
 Divine Cow of Plenty.

देवान्- भावयन्तु वः ।
 Devaan- bhaavayantu vabh.
 (130) The Shining Divinities cherish by this [sacrifice]. (May) those Shining Ones cherish you

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥
 Paras-pataaz bhaavayantabh s'reyahh param-avaapsyatha
 Each other cherishing the Supreme God beyond you shall obtain.

- इष्टान् भोगान् हि वो देवा यज्ञभाविताः ।
 Iṣṭaan-bhogaan-hi vo' devaa daasyante yajña'ā-bhāvitaahh.
 (131) Wished-for enjoyments surely to you the Shmng Divinities will give [if] by sacrifice-cherished
- तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥
 Tair-dattaan-apradaaya'ebhyo yo bhunkte stena' eva sah.
 Those things by them given, not making return to them, he who (so) enjoys, a thief only is he,

- यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वेकिल्बिषैः ।
 Yajñ'a-s'isṭa as'inah santō mucyante sarva-kilbisahh.
 (132) The sacrificial-leavings-consumers, the good, are released from all offenses,
- सुहृते ते त्वर्षं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥
 Bhunjate te tv-aghāṁ— paapaa' ye pacantī'aatma-kāraṇaat.
 Eat: they indeed disaster —those sinners who cook for themselves (as) their motive.

- अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
 Annaat'bhavanti bhūtaani, parjanyaat'anna-sambhavaḥ.
 (133) From food become beings, from the rain-cloud (is) food's production

यज्ञाद्भवति

पर्जन्यो

यज्ञः

कर्मसमुद्भवः ॥ १४ ॥

Yajn'aat'bhavati

parjanya'

yajn'ahh

karma-samudbhavahh.

From sacrifice becomes

the rain-cloud,

sacrifice (as)

action-created.

कर्म

ब्रह्मोद्भवं

विद्धि

ब्रह्माक्षरसमुद्भवम् ।

Karma

Bramha'udbhavam

viddhi ;

Bramha'axara-sam-udbhavam.

III. 15.

(134)

Action (as) from

the Absolute All-One arose,

know ;

(and) the All-One as indissoluble derived

तस्मात्सर्वगतं

ब्रह्म

नित्यं

यज्ञे

प्रतिष्ठितम् ॥ १५ ॥

Tasmaat sarva-gatam

Bramha

nityam

yajn'e

pratishtitam.

Therefore, the all-pervading

Absolute All-One,

constantly in sacrifice

is well-established.

एवं

प्रवर्तितं

चक्रं

नानुवर्तयतीह

यः ।

Evam

pravartitam

cakram

na'anuvartayati'iha

yahh*,

Thus the set-in-motion

cakra-wheel (he who) *does not pursue here in this world

अघायुरिन्द्रियारामो

मोघं

पार्थ

जीवति ॥ १६ ॥

aghaa'ayur-indriya'aramo'

mogham,

Paartha,

juvati.

sa'

he

lives.

a sinful life (m) the senses revelling,

vanly,

O Son of Prthaa,

[lit " gone astray "]

यस्वात्मरतिरेव

III. 17.

yas-tu ātma ratir-eva

(136) (Whereas)* he who indeed in the Self whose delight only may be, Self-satisfied, likewise, (that) man

आत्मन्येव च

āatmani'eva
in the Self only, as well,

संतुष्टस् -

saṁtuṣṭas-
completely content,

तस्य

tasya
for him

नैव

Na. eva
Not even

तस्य

tasya
for him

कृतेनार्थो

krtena'artho'
by action [is there] a purpose,

Na'a-krtena'iha
nor by inaction here

[in this world] whatever even

न

चास्य

ca'asya
too, for him,

सर्वभूतेषु

sarva-bhuutesu
among all beings,

कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
kas'cit artha-vyapaas'rayahh

for any purpose [is there] dependence

तस्मादसक्तः

सततं

कार्यं

kaaryam
needful

सततम्

satatam
continuously,

III 19. Tasmaat a-saktahh
(138) Therefore, unattached,

समाचर ।

samaacara.
thoroughly perform

कर्म

karma
action,

स्यादात्मतुष्टश्च

syaaat'aatma-triptas ca
may be, Self-satisfied, likewise,

मानवः ।

maanavahh
(that) man

कार्ये

kaaryam
work [yet] to be done

न विद्यते ॥ १७ ॥

na vidyate.
naught exists

नाकृतेनेह

कश्चन ।

kas'cana
whatever even

GIITAA

- III. 22. न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
 Na Me, Paartha'asti 'kartavyam trisu lokesu kincana,
 Nor for Me, O Son of Prthaa, is there to-be-done in the three worlds anything whatever.
- नानवासमवाप्तव्यं न वत एव च कर्मणि ॥ २२ ॥
 na anavaaptam-avaaptavyam— vart (e)a eva* ca karmणि ॥ २२ ॥
 Nor (anything) unobtained which should be obtained—(Yet) I proceed karma in action.
- III. 23. यदि ह्यहं न वतैर्यं जालु कर्मण्यतन्द्रितः ।
 Yadi hi'aham na varteyam jaatu karmam'a-tandritahh,
 If indeed I should not proceed ever in action unwearied,
- मम वत्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
 Mama vartma'anuvartante manusyaahh* Paartha, sarvas'abh
 my [chariot] wheel-track (men)* would pursue O Son of Prthaa from everywhere,
- III. 24. उत्सीदियुरिमे लोका न कुर्यो कर्म चेदहम् ।
 utsideyur- ime lokaa' n kuryaam karm cet'aham*
 (143) They would sink into ruin—these worlds, (if I) did not perform action *

संकरस्य च कर्त॑ स्यामुपहन्याम् इमाः प्रजाः ॥ २४ ॥
 samkarasya ca* kartaa syaam- upahanyaam imaahh prajaahh.
 [caste] confusion's * author (too)* would I be. I would destroy these creatures

सक्तोः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
 Saktaahh karmanī'a-vidvaamsō Yathaa* kurvanti, Bhaarata,
 (144) (As)*, attached in action, the un-knowing *, act, O Son of the Bharata Race !

कुर्याद्विद्वांस्तथा ऽसक्तस्- चिकीर्षुलोकसंग्रहम् ॥ २५ ॥
 Kuryaat'vidvaams- tathaa' a-saktas' cikursur-loka-sanggraham.
 (so)* let act the knower *, unattached, desiring the world's solidarity (consolidation)
 (bringing together)

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
 Na buddhi-bhedam janayet' ajn'aanaam karma-sanginaam
 (145) Let not (the wise man) of the understanding a break-up produce in the unwise action-attached ones

जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥
 Josayet sarva-karmaani vidvaan-yuktahh samaacaran.
 Let him cause [others] to take joy in all actions —he the wise-harmonized -acting (one)

GIITAA

- III. 27. प्रकृतेः क्रियमाणानि गुणैः सर्वशः ।
 (146) [Though] kṛiyamaṇānāni guṇaiḥ sarvaśaḥ
 there are being performed by the qualities of (nature) actions everywhere
- अहंकारविमूढात्मा कर्ता ज्हमिति मन्यते ॥ २७ ॥
 Ahaṁkāra-vimūḍha ātmaa kartā jhamiti manyate.
 The I maker bewildered Self "The doer myself am I"—thus he thinks
- तत्त्ववित्तु महाबाहो गुणकर्मविभाग्योः ।
 Tattva-vit-tu Mahā-bāho guṇa-karma-vibhāgyoḥ
 The Reality-Knower, verily, O Great-Armed One, of (both) quality-action distinctions
- गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥
 "Guṇaa" guṇeṣu vartanta iti matvaa na sajjate.
 "The qualities [of matter] in the qualities revolve," thus having thought, (he is) not attached.
- प्रकृतेर्गुण-संमूढाः सज्जन्ते गुणकर्मसु ।
 Prakṛter-guṇa-saṁmūḍhaaḥ sajjante guṇa-karmasu
 [Moved] by Nature's quality, the befooled ones attach themselves in quality actions
 (for their own ends).

CHAPTER III

विचालयेत् ॥ २९ ॥

मन्दान्

कृत्स्नविन्न

kṛtsna-vi'na vicaalayet.

mandaan

Taan-a-kṛtsna- vido' (let) the whole-knowing one not cause to waver.

तानकृत्स्नविदो

Taan-a-kṛtsna- vido'

संन्यस्याध्यात्मचेतसा ।

सर्वणि कर्माणि

karmaani

actions

III. 30

(149)

सयि

Mayi

In me

सर्वणि

sarvaani

all

sannyasya'adhi'atma- cetasaa

renouncing in the substratum Self, the conscious Soul

निराशीर्निर्ममो

nir-aas'ir- nir-mamo'

without [selfish] prayer, without " mine-ness "

[expectation]

भूत्वा

bhuutvaa,

having become,

विगतज्वरः ॥ ३० ॥

युध्यस्व

yudhyasva

vigata-jvarahh.

completely gone (thy) fever.

मानवाः ।

नित्यमनुतिष्ठन्ति

nityam anutisthanti

(those) men

मतमिदं

matam- idam*

* my opinion

ये

Ye

They whom (this)* my

III. 31.

(150)

श्रद्धावन्तो

s'raddhaavanto'

faith-filled,

ऽनसूयन्तो

'nasuuyanto'

undepreciating,

ते ऽपि

te 'pi

they even

कर्मभिः ॥ ३१ ॥

karmabhiih.

from actions.

GIITAA

- III. 32. ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
 Ye tu'etat'abhyasuuyanto' na'anutisṭhanti me matam
 Those who, indeed, this depreciating, do not follow my opinion,
 सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥
 sarva-jn'aana-vimuuḍhaan taan viddhi naṣṭaan-a-cetasahh
 in all knowledge confused these, know thou, as being destroyed, they, the destitute of consciousness
 सहशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि । किं करिष्यति ॥ ३३ ॥
 Sadrs'am chesṭate svasyaahh prakṛter'-jn'aanavaan- api. the wise man even.
 (152) In consonance behaves according to his own nature
 प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥
 Prakrtim yaanti bhuutaani. Nigrahahh*, kum karisyati ?
 To Nature go beings. Repression, how or what will it effect ?
 इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
 Indriyasya'indriyasya'arthe raaga-dvesao vyavasthitau.
 In the senses (is) sense-object- attraction (and) repulsion fundamentally stationed.

CHAPTER III

परिपन्थिनौ ॥ ३४ ॥

द्वय
hu'asya.*
indeed (are)
paripanthinao.
in all ways (his)
highway obstructors.

वशमागच्छेत्तौ

Tao
These two
vas'am-aagacchet.
into (their) power [man] come.

तयोर्न

Tayor- na

Of these two, let not,

परधर्मात् स्वनुष्ठितात् ।

विगुणः
viguṇahh,
without merit
para-dharmaat su'anusṭhitaat.
than an alien duty well conformed to.

श्रेयान् स्वधर्मौ

III. 35.
(154)
S'reyaan sva-dharmo'
Better one's own [inner] duty

भयावहः ॥ ३५ ॥

परधर्मौ

श्रेयः
s'reyahh.
(is) better.
Para-dharmo'
The alien duty
bhaya'avahahh.
(is) fear-fraught.

स्वधर्मे

निधनं

Sva-dharme
In one's own law,
nidhanam
death

अर्जुन उवाच—

Arjuna' uvaaca.

Arjuna' said:

पूरुषः ।

चरति

पापं

द्वयं

प्रयुक्तो

केन

अथ

III. 36.
(155)

pūrusahh* ?
?

carati
paapaṃ
sin (does) this (man) *do

prayukto
kena
by what
Atha
Now,

अनिच्छन्नपि

An-icchān'-api

Against his wish

वाण्यं

Vaarsneya

also, O Son of Vṛṣṇi's Race

बलादिव

balaat'iva

by force

नियोजितः ॥ ३६ ॥

niyojitaḥ ?

coerced to link himself ?

श्री

भगवानुवाच—

S'ṛī

Bhagavaan-uvaaca

The Auspicious

Holy One said .

काम

Kaama

Craving

एष

esa

this (is),

क्रोध

krodha

anger

एष

esa

this (is),

रजोगुणसमुद्भवः ।

rajo' guna-samudbhavaḥ.

from the motion quality arisen

महाऽशनी

Mahaa'-as'ano'

Very ravenous,

महापाप्मा

mahaa'-paapmaa

greatly sinful,

विद्धचेनमिह

viddhi enam-īha

know this (as) here [on earth]

वैरिणम् ॥ ३७ ॥

vaeriyam.

the adversary

धूमेनाव्रियते

Dhumeena aavriyate

(As) by smoke is completely enveloped

वह्निर्यथा ऽऽदर्शो

vahni- yathaa'-aadaars'o

fire, / ' as a mirror by

मलेन

malena

dust,

च ।

ca

likewise,

III. 38.

(157)

CHAPTER III

यथोल्बेनावृतो

Yathaa'ulbena'aavrtō
as by the amnion sac is envelopped

आवृतं

Aavrtam
Enveloped (is) wisdom by this (craving) —

III. 39.
(158)

कामरूपेण

kaama-rūpeṇa,
by craving's form.

इन्द्रियाणि

"Indriyaani
"The senses,
III. 40.
(159)

गर्भस्तथा

garbhas- tathaa
the embryo, so.

ज्ञानिनो

jñ'āanino'
the wise man's

नित्यवैरिणा ।

nitya-vaeriṇaa—
constant foe—

च ॥ ३९ ॥

दुष्पूरणानलेन

duṣ-pūreṇa'analēna
hard-to-fill, unsatiable fire as well.

बुद्धिरस्याधिष्ठानमुच्यते ।

buddhir asya'adhiṣṭhaanam " ucyate
the understanding, (are) its station, " it is said

मनो

mano'
the mind,

ज्ञानमावृत्य देहिनम् ॥ ४० ॥

jñ'āanam-aavrtya* dehinam.
the body-dweller.

एतैर्विमोहयत्येष

Ētaer-vimohayati'esa
by these it deprives of consciousness him

(Wisdom having enveloped)*

- तस्मात्त्वम्-
 Tasmaat-tvam*
 Therefore
 III. 41.
 (160)
- इन्द्रियाण्यदौ
 indriyaṃ aadao
 the senses, in the beginning
 नियम्य
 niyamyā,
 having curbed,
 भरतर्षभ ।
 Bharata-rṣabha,
 O Bharata-Bull,
 ज्ञानविज्ञाननाशनम् ॥ ४१ ॥
 jñāna-vijñāna-naśanam.
 the wisdom-realization destroyer
- प्रजहि
 prajāhi
 do thou slay,
 ह्येनं
 hi'enam*
 indeed *
 पराण्याहुर-
 paraṇyā'ahur
 very great, they say.
 इन्द्रियेभ्यः
 Indriyebhyaḥ
 Than the senses,
 परं
 param
 greater (is) the mind.
 मनः ।
 manahh.
 परतस्तु सः ॥ ४२ ॥
 paratstu saḥ ॥ ४२ ॥
 buddheḥ
 buddheḥ
 paratas-tu saḥh.
 more than intuitive
 is greater, HE
 understanding
 verily (it is)
- एव
 Evaṃ
 Thus
 बुद्धेः
 buddheḥ
 more than intuitive
 understanding,
 परं
 param
 the Beyond having known,
 बुद्ध्वा
 buddhvā
 संस्तभ्यात्मानमात्मना ।
 samstabhya'atmaanamaatmanā
 having well-firmed the Self by the Self
- III. 43.
 (162)

CHAPTER III

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥
 jahī s'atruṁ, Mahaa-baaho, kaama-ruupaṁ dur-aasadam.
 slay thou, the overthrower, O Great-Armed One —difficult of access
 [and control]

ॐ हरिः तत् सत्
 A'um Hariḥ ! Tat Sat,
 Om ! THAT ! BEING(NESS) !
 [The Ravisher, Viṣṇu] [The Trinity] [That undefinable One]

Colophon :

ब्रह्मविद्यायां

श्रीमद्भगवद्गीतासूपनिषत्सु

इति श्रीमद्भगवद्गीतासूपनिषत्सु श्रीकृष्णार्जुनसंवादे
 Iti S'rīmat'Bhagavat'Gitaasu'upaniṣatsu Śrīkṛṣṇa'Arjuna-saṁvāde
 Thus in the auspicious blessed song of the Upanisads ; of the Absolute All-One, the Science,
 [teachings spoken at the Guru's Feet]

योगशास्त्रे

Yoga-S'aastre S'ri-Kṛṣṇa'Arjuna-saṁvāde

In the At-One-ment Scripture ; in S'ri Kṛṣṇa-Arjuna's converse ; " Karma-Yogo " named,
 S'ri Kṛṣṇa-Arjuna's converse ; " Action-At-one-ment "

तृतीयो

Tṛtiyo' °dhyāyāḥ.

the Third

Discourse.

कर्मयोगो

" Karma-Yogo " named,
 " Action-At-one-ment "

नाम

naama

श्रीभगवानुवाच—

S'ri Bhagavaan uvaaca :
The Blessed Lord said :

अथ

Atha

Now [follows]

चतुर्थो

Caturtho*

the Fourth

ऽध्यायः

*dhyayahh

Discourse

हम्

Imam*

विवस्वते

Vivasvate

To Vivasvat (this)*

[the Sun]

योगं

Yogam

at-one-ment yoga

प्रोक्तवानहमव्ययम् ।

proktavaan-aham- avyayam

announced I, [this] the inexhaustible

विवस्वान्

Vivasvaan

Vivasvat

मनवे

Manave

to Manu

प्राह्

praaha,

Manur-Ixvaakava

proclaimed (it), Manu to Ixvaaku

मनुरिक्ष्वाकवे

ऽब्रवीत् ॥ १ ॥

*bravit.

spoke (it).

एवं

Evam

Thus,

परंपराप्राप्तमिदं

paramparaa-praaptam

imam

Raajarsayo'

राजर्षयो

viduhh.

know.

विदुः ।

know.

IV. 1.

[(163)]

IV. 2.

(164)

CHAPTER IV

महता

mahata¹

स सा' kaalena'ha.

Sa' By [lapse of] (great)* time here [in the world]

योगो

Yogo²

(this)* At-One-ment

Yoga

नष्टः

nastahh,

has become

destroyed,

परंतप ॥ २ ॥

Paramitapa.

O For Consumer.

पुरातनः ।

puraatanahh

—the ancient (Yoga)

प्रोक्तः

proktahh

was declared

योगः

yogahh

At-One-ment Yoga

ते

te

today. (this)*

मया

mayaa

by me

स

Sa' eva'ayan*

It even

मत्तो

ma

My

दसि

sa

thou art,

भक्तो

Bhakto

Devotee

IV. 3.

(165)

स एवायं

Sa' eva'ayan*

It even

मत्तो

ma

My

दसि

sa

thou art,

भक्तो

Bhakto

Devotee

अर्जुन उवाच—

Arjuna uvaaca.

Arjuna said:

अपरं

Apara

Later (was)

भवतो

bhavato

Thy

जन्म

janma

birth;

परं

param

Earlier

जन्म

janma

the birth

विवस्वतः ।

Vivasvatahh.

of Vivasvat.

IV. 4.

(166)

कथमेतद्विजानीयां

Katham-etat'vijaaniyaam

How this may I realize

त्वमादौ

tvam-aadao

thou (didst) in the beginning

प्रोक्तवानिति ॥ ४ ॥

proktavaan-iti ?

declare thus ?

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca .

The Blessed Lord said :

बहूनि

Bahuuni

Many (have been)

मे

me

My

व्यतीतानि

vyatutaani

past

जन्मानि

janmaani

births,

तव

tava

thine as well, Arjuna,

चार्जुन ।

ca'Arjuna.

IV. 5.

(167)

तान्यहं

Taan'aham

These I

वेद

veda

know

सर्वाणि

sarvaani ;

all (of them) ;

न

na

not dost

त्वं

tvam

thou

वेत्थ

vettha,

know (thine),

परंतप ॥ ५ ॥

Parantapa.

O Foe Consumer.

अजोऽपि

Ajo'°pi*

(Though)° unborn*

सन्नव्ययात्मा

san -avyaya' aatmaa

being, the undiminished

भूतानामीश्वरो

bhuutaanaam-'is'varo'

creatures Lord

°ऽपि

°pi

as well

सन् ।

san,

being,

सन् ।

san,

being,

सन् ।

san,

being,

प्रकृतिं स्वामधिष्ठाय

Prakṛtiḥ svaam-adhiṣṭhāya
Nature, Mine own, presiding over, I am born by Mine own mysterious Creative Power of Illusion,
[Primordial Matter]

संभवाभ्यात्ममायया ॥ ६ ॥

saṁbhavaami'āatma-māyayāa.

यदा यदा हि धर्मस्य

Yadaa yadaa hi dharmasya
Whenever verily for righteousness

कलानिमिवति

glāanir-bhavati,

भारत ।

Bhaarata,

decline becomes, O Son of Bharata's Race

IV. 7.
(169)

अभ्युत्थानमधर्मस्य

abhyutthānam-a-dharmasya
[and there is] a rising of unrighteousness,

तदा दत्तमानं

tadaa'āatmaanaḥ
then my Self

सृजाम्यहम् ॥ ७ ॥

srjaami'aham.
emanate I.

परित्राणाय

Paritraaṇāyaya

साधूनां

saadhuunaḥ
of the good, for the complete destruction,

विनाशाय

vinaas'aaya

च दुष्कृताम् ।

ca dus-kṛtaam,
too, of evil-doers,

धर्मसंस्थापनार्थाय

dharma-saṁsthāpana'arthaaya
for duty's establishment sake,

संभवामि

saṁbhavaami
I am born

युगे

yuge
from age

युगे ॥ ८ ॥

yuge.
to age,

IV. 8.
(170)

- IV. 9. जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
 (171) (This) birth (and) action, too, of Mine divine, thus, he who knows in reality, tattvatah
- त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥
 tyaktvaa dehaṁ punar janma na'eti ; maam-eti so' ०rjuna.
 having abandoned the body, to rebirth (he) does not come. To Me comes he, Arjuna.
- वीतरागभयक्रोधा मन्मया मासुपाश्रिताः ।
 IV. 10. Vīta-raaga-bhaya-krodhaa mat'mayaa' maam-upaas'ritaahh,
 (172) Departed passion, fear, anger, by Me filled, to Me resorting,
- बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥
 bahavo jñāna-tapasaa puutaa' mat'bhaavam-aagataahh.
 many, by wisdom's burning purposeful asceticism purified, to My Being come.
- ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
 IV. 11. Ye Yathaa* maam prapadyante taan-tathaa'eva bhajamyaham.
 (173) (As) they who Me approach, on them, even, adoringly attend I (so)

मम Mama My	वर्त्तमानुवर्तन्ते vartna'anuvartante [chariot] wheel tracks [way] pursue	मनुष्याः manusyaahh, humans,	पार्थ Paartha, O Son of Prithaa,	सर्वशः ॥ ११ ॥ sarvas'ahh. from everywhere.
------------------	---	------------------------------------	--	--

काङ्क्षन्तः Kaanxantahh Longing	कर्मणा karmaanaa for action's	सिद्धिं siddhi success,	यजन्त yajant(e)a they sacrifice here	इह iha (in this world)	देवताः । devataahh. (to) the Shining Divinities
---------------------------------------	-------------------------------------	-------------------------------	--	------------------------------	---

क्षिप्रं Xipra Quickly	हि hi indeed	मानुषे maanuse in the human	लोके loke world	सिद्धिर्भवति siddhir-bhavati accomplishment becomes	कर्मजा ॥ १२ ॥ karma-jaa. of action born.
------------------------------	--------------------	-----------------------------------	-----------------------	---	--

चातुर्वर्ण्यं Caatur-varnya The Fourfold caste	मया mayaa by Me	सुष्टं srshta emanated,	गुणकर्मविभागशः । guna-karma-vibhaagas'ahh. quality-action apportioned.
--	-----------------------	-------------------------------	--

तस्य Tasya Of it,	कर्तारमपि kartaaram-api as the actor, also	मां maam Me know—	विद्वद्यक्तारिमव्ययम् ॥ १३ ॥ viddhi'a-kartaaram-avyayam. (Me),* the un-acting, the inexhaustible.
-------------------------	--	-------------------------	---

GĪTĀA

- IV. 14. (176) न मां कर्माणि लिपन्ति न मे कर्मफले स्पृहा ।
 Na maam karmaani- limpanti. Na me karma-phale sprhaa.
 Nor Me (do) actions besmear. Nor for Me is there in the action-fruit a wish
- इति मां यो अभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥
 Iti maam* yo' o'bhijanaati karmabhir-na sa baddhyate.
 Thus he who recognizes (Me)*, by actions, not (is) he bound.
- एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
 Evaam jnaatvaa krtam karma puurvaer-api mumukshubhih.
 Thus, having known, was performed action by the ancients, also desiring liberation.
- कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥
 Kuru karma eva tasmaat tvam* puurvaehh puurvataram
 Do (thon)* action only, therefore, (as) by the ancients in the past
 was done.
- किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
 Kim karma kim-a-karma iti kavayo* o'pi atra mohitaabh.
 "What (is) action? What action? " Thus the bards even (are) here puzzled.

CHAPTER IV

तत्ते	कर्म	प्रवक्ष्यामि	यज्ज्ञात्वा	मोक्ष्यसे	शुभात् ॥ १६ ॥
Tat* te	karma	pravakṣyāmi	yat jñ'atvā	mokṣyase	*s'ubhaat.
To thee (that)*	action	will I speak forth	which, having known,	thou wilt be released	from the non-shining inauspicious.
कर्मणो		ह्यपि	बोद्धव्यं	च	विकर्मणः ।
Karmaṇo'		hi'api	boddhavyam.	ca	vikarmaṇabh.
(The nature) of action,		indeed, also	should be known :	there should be known,	(the nature) of improper action.
अकर्मणश्च	बोद्धव्यं	गहना	कर्मणो	गतिः ॥ १७ ॥	
A-karmaṇas'ca	boddhavyam.	Gahana	karmaṇo'	gatihh.	
Inaction, as well,	should be known.	Impenetrable (is)	action's	Way.	
कर्मण्यकर्म	यः	पश्येदकर्मणि	च	यः ।	
Karmaṇi'n-karma	yahh	paś'yet' a-karmaṇi	ca	yahh	
In action, non-action,	he who	beholds, in non-action, too,		karma	
				action	
				he who (sees) ;	
स	बुद्धिमान्	मनुष्येषु	स	युक्तः	कुलकर्मकृत् ॥ १८ ॥
sa'	buddhimaan	manuṣyesu	sa'	yuktahh	kṛtsna-karma-kṛt.
he (is)	wise	among humankind, he	is attuned, poised,	and a "whole" action-doer,	

IV. 18.

(180)

GIITAA

- IV. 19. यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
 (181) Yasya sarve samaarambhaahh kaama-samkalpa-varjitaahh
 Of whom in all enterprises craving and the formative wishful intent (are) excluded.
- ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥
 jñāna'agni-dagdha karmaaṃ tam- aahuḥ paṇḍitaṃ budhaahh.*
 by wisdom's fire consumed (his) actions, him (the wise)* call "learned."
- IV. 20. त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
 (182) Tyaktvaa karma-phal(e)a'asangaṃ nitya-trpto nir-aas'rayahh,
 Having abandoned action-fruit's complete-attachment, constantly satisfied, without support.
- कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥
 karmaṇi'abhipravṛtto 'pi na'eva kimcit karoti saḥ.
 [though]* in action engaged, not even anything does he.
- IV. 21. निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
 (183) Nir-aas'ir- yata- citta'aatmaa tyakta- sarva- paṇigrahaḥ,
 Devoid of expectation, restrained the mind and self, abandoned all grasping from everywhere,

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥
 s'aruraṁ kevalam* karma kurvan- na'apnoti kilbisam.
 for bodily action (alone)* doing, [such a one] does not incur offence

यदृच्छालाभसंयुष्टो द्वंद्वातीतो विमत्सरः ।
 Yadrochhaa- laabha-samustosto dvamdvā'atuto vi-matsarahh,
 (184) With the unexpected gain quite satisfied, duality transcended, free from ill-will,

समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ २२ ॥
 samah siddhaao'a-siddhau ca krtvaa'api na nibadhyate,
 the same in success and non-success as well, having acted even he is not bound down-

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
 Gata-saṁgasya muktasya jñ'ana'avasthita-cetasahh,
 (185) Gone the attachment of the liberated one, a wisdom-abiding consciousness,
 NOTE [° organ of awareness]

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥
 yajn'aya'aacaratahḥ karma samagraṁ praviliyate.
 for the sacrifice-performer, [the result of] action melts away.

- IV. 24. ब्रह्मारपणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
 Bramha arpanam Bramha havir Bramha'agnao Bramha/aa hutam
 (186) The All-One the offering, the All-One, the oblation in the All-One's by the All-One is offered
 to fire, Fire
- ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥
 Bramha eva tena Bramha-karma-samaadhinaa.
 The All-One only by him is to be reached by [being in] the All-One's Work in absorbed contemplation.
- IV. 25. दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
 Daevam-eva apare* yajn'am yoginahh paryupaasate.
 (187) The Shining Divinity only, as sacrifice (some)* harmonized ones encircle with worshipful adoration .
- ब्रह्मामावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥
 Bramha agnaau'apare* yajn'am yaj'n'ena'eva upajuhvati
 In the All One's fire as sacrifice, by sacrifice only (others)* offer their oblation .
- श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निं जुहति ।
 S'rotra'adinni'indriyaani'anye* samyama agnism juhvati
 (188) Hearing's inception and other senses in restraint's fire (others)* offer as oblation.

शब्दादीन् विषयानन्य

S'abda''adun-
visayaan any(e)a*
Sound's inception and other objects

इन्द्रियाग्निषु

indriya-agnisu
in the senses fire
(others)* offer as oblation. }

जुहति ॥ २६ ॥

juhvati.

मर्वाणीन्द्रियकर्माणि

IV. 27. Sarvaana-
(189) indriya-karmaani

All sense functions, (all) breath or vital functions, too, others

प्राणकर्माणि

prana-karmaani

चापरे ।

ca'apare

आत्मसंयमयोगामौ

Antma-sanyama yoga-agnao

in the Self-controlled-At-Ono-ment Fire,

जुहति

juhvati

ज्ञानदीपिते ॥ २७ ॥

jn'aana-dipite.

by wisdom aflame.

द्रव्यज्ञास्तपोयज्ञा

IV. 28. Dravya- yajn'aas- tapo' yajn'an'

(190) Possession-objective sacrificers, burning-purposeful asceticism At-Ono-ment sacrificers so are others sacrificers

योगयज्ञास्तथाऽपरे ।

yoga-yajn'an'as tathaa'napare

स्वाध्यायज्ञानयज्ञाश्च

svaadhyayna- jn'aana yajn'aas'ca

Sacred-recitation-study wisdom sacrificers, too, (such) are the striving ones

गतयः

gatayahh

संशितव्रताः ॥ २८ ॥

sams'ita-vrataahh,

of sharp vows.

GĪTĀA

- IV. 29. अपाने अपानं प्राणं प्राणे प्राणं तथा उपरे ।
 Apaane In the out-going (others) the vital incoming In the incoming the outgoing tathaa'apare
 downward breath upward breath, thus others.
- प्राणपान- गती रुद्धा
 praana'apaana. gatiṁ ruddhvaā
 The incoming upward-outgoing- two courses having restrained,
 downward
- IV. 30. अपरे नियताहाराः प्राणान् प्राणेषु जुहति ।
 Others, niyata' aahaaraahh praanāan praaṇesu juhati
 Others, governed as to foods, the vital breaths in the vital breaths offer as oblation
 सर्वे उप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥
 Sarve °pi'ete yajṇa' a- vido' yajṇakṣapitakalmaṣāḥ
 All as well of these (are) sacrifice-knowers and by sacrifice have cast away their mire.
- यज्ञशिष्टामृतमुजो यान्ति ब्रह्म सनातनम् ।
 Yajṇa' a- s'isṭa' amṛta- bhujo' yaanti Brahma Sanaatanam.
 The sacrifice-remains-immortality-nectar eaters go to the All-One, the Eternal One.

नायं लोकौ स्तयज्ञस्य कुतो ऽन्यः कुरुसत्तम ॥ ३१ ॥

Na'ayam loko' °sti'a-ya-jn'asya Kuto' °nyahh Kuru-sattama ?
Never (is)* this world for the non-sacrificer. Whence another, O Kuru-best ?

एवं बहुविधा यज्ञाः वितता ब्रह्मणो मुखे ।
Evam bahu-vidhaa ya-jn'aahh vitataa' Bramhano' mukhe
Thus manifold sacrifices are spread out before the All-One's face [presence]

कर्मजान् विद्धि तान् सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥
Karma-jaan- viddhi taan- sarvaan Evam jn'aatvaa vimox-yase.
Action-born, know them all. Thus having known, thou shalt be finally unloosened from bondage.

श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
S'reyaan dravya-mayaat'ya-jn'aat' jn'aana-ya-jn'ahh, Paramtapa.
Better than possession or objective sacrifice (is) wisdom sacrifice, O Foe Consumer.

सर्वं कर्मखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥
Sarvam Karma'a-khilaam, Paartha, jn'aane parisamaapyate.
All action, with naught missing. O Son of Prithaa, in wisdom is entirely consummated.

GĪTĀ

- IV. 34. तद्विद्धि Tat'viddhi That know by [reverential] . प्रणिपातेन prañipātena परिप्रश्नेन paripras'nena सेवायाः sevayaa, (196) by earnest inquiry, (and) by serving ते ज्ञानं jñānaṁ ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥ jñāninas-tattva-dars'inahh. Upadexyanti te jñānaṁ the wise, the Reality-Seers. They will impart to thee Wisdom—
- IV. 35. यज्ज्ञात्वा yat'jñātvā न पुनर्मोहस्य - एवं यास्यसि evaṁ yaasyasi, (197) Which, having known, never again into stupefaction thus shalt thou go, पाण्डव । Pāṇḍava. O Son of Pāṇḍu येन yena भूतान्यशेषेण bhūtaṇi as'eṣeṇa द्रक्ष्यस्यात्मन्यथो draṣṭya'stmaṇi'atho' mayi ॥ ३५ ॥ By which beings, without remainder, thou shalt see in the Self—and then in Me. [exception]
- IV. 36. अपि चेदसि apī cet'asi सर्वस्यः sarve'syaḥ पापकृत्तमः । paapa-kṛttamahh (198) Even if thou art among sinners than all the (most) sin-committing.

सर्वं ज्ञानप्लवेनैव
sarvaṃ* jñāna-plavena'eva
by wisdom's bark alone

वृजिनं संतरिष्यसि ॥ ३६ ॥
vrjinaṃ saṁtarisyasi

(all)* warped and crooked straits, thou shalt safely cross.

यथैधांसि
Yathaa'edhaaṁsi
As readily inflammable kindling [when]

समिद्धो दग्निर्मससाक्षुरुते ऽर्जुन ।
samiddho' ḡgnir-bhasmasaat-kurute °rjuna,

(199) fire (to) ashes makes, O Arjuna,

ज्ञानाग्निः सर्वकर्माणि भस्मसाक्षुरुते तथा ॥ ३७ ॥
jñāna'agnihh sarva-karmaaṇi bhasmasaat-kurute tathaa.*

(So)* the Wisdom Fire, all actions (to) ashes makes as well.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
Na- hi jñānena sadṛśaṁ pavitram- iha vidyate.
Not indeed with wisdom (does there) a similar rank as a means of purification' here exist.
(200) [in this world]

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥
Tat-svayaṁ yoga-saṁsiddhahh kaa'lena'atmani vindati.
By himself that At-One-ment completely perfected one, in time, in the Self finds (it.)

GITA

- IV. 39. श्रद्धावल्लभते -- ज्ञानं तत्परः संयतेन्द्रियः ।
 (201) S'raddhaavaan 'labhate jñānaṁ tat-parahh, saṁyata-indriyahh,
 The faith-possessed one obtains wisdom, THAT (his) beyond, (goal) thoroughly restrained his senses,
 ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥
 jñānaṁ-labdhvaa paraaṁ śāntim a-cireṇa 'adhi-gacchati.
 Wisdom having possessed, to the Beyond Peace, without delay, he approaches.
- IV. 40. अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
 (202) A-jñāś'ca 'a-s'raddadhaanaś'ca saṁśaya'ātmā vinas'yati.
 Unknowing, too, devoid of faith, also, the uncertain Self is completely destroyed
 नायं लोको ऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥
 Na'ayam loko' 'sti na paro na sukhāṁ saṁśaya'atmanahh.
 Neither this world is there nor the beyond, nor happiness for the uncertain Self.
- IV. 41. योगसंन्यस्तकर्मणि ज्ञानसंछिन्नसंशयम् ।
 (203) By At-One-ment Yoga renounced [his] actions, jñāna-saṁchinna-saṁśayam.
 by wisdom cut through [his] uncertainty,

आत्मवन्तं न कर्माणि निबद्ध्यन्ति धनंजय ॥ ४१ ॥
 ātma-vantaṁ na karmaṇi nibadhyanti, Dhananjaya
 the Self-possessing one, not actions do bind down
 O Wealth Conquerer

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
 tasmaat'a-jñāna-sambhūtaṁ hṛt-sthaṁ jñāna'sinaa'āatmanahh
 (20+) Therefore, the unwisdom- arisen, heart-seated (doubt)*, by the wisdom-sword of the Self,

छिन्नं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥
 chittvaa'enaṁ saṁś'ayaṁ yogam aatiṣṭha'uttisṭha, Bhaarata.
 having severed this doubt, yoga (practice) thoroughly perform. Stand up, O son of the Bharata line-

ॐ हरिः ॐ तत् सत्
 A'um Harihh ! A'um Tat Sat.
 Colophon: Om ! The Trinity, Hari Om ! THAT ! BEING(NESS) !
 [The Ravisher, Vishnu] [the undefinable One]

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायाम्
 Iti S'rīmat'Bhagavat'Gītaasu'upaniṣatsu Bramha-Vidyāyāam
 Thus in the auspicious blessed song of the Upanisads, of the Absolute All-One, the Science,
 [Inner Teachings spoken at the Guru's Feet]

योगशास्त्रे

Yoga-S'aastræ

In the At-One-ment Scripture, in S'ri Kṛṣṇa-Arjuna's converse, "Jñāna-vibhāga" Yogo-
 नाम naama

श्रीकृष्णार्जुनसंवादे

S'ri-Kṛṣṇa-Arjuna-samvāde

ज्ञानविभागयोगो

"Jñāna-vibhāga" Yogo-

विभक्त्युपपत्तिः
 "Wisdom-Distinction," At-one-ment Yogo named,

चतुर्थो

caturtho
the Fourth

ऽध्यायः ।

°dhyāyabhi.
Discourse.

अर्जुन उवाच—
 Arjuna :
 Arjuna :
 V. 1.
 (205)

संन्यासं
 Saṁnyāsaṁ
 Renunciation
 यच्छ्रेय
 Yaśśreya
 Which (is) the better

कर्मणां
 karmaṇāṁ
 of Actions

कुष्णा
 Kṛṣṇa,
 O Dark One,

पुनर्योगं
 punar-yogam
 again At-One-ment

च
 ca
 too

शंससि ।
 śaṁsasi.
 thou commendest.

ब्रूहि
 brūhi
 tell

तन्मे
 tan me
 that, to me,

एतयोरेकं
 etayor-ekaṁ
 of these two ? One (alone)

ब्रूहि
 brūhi
 tell

सुनिश्चितम् ॥ १ ॥
 suniś'citam.
 decisively.

श्रीभगवानुवाच—

Strī-Bhagavaan-uvāca :
 The Auspicious Blessed One said :
 V. 2.
 (206)

संन्यासः
 Saṁnyāsaḥ
 Renunciation (and) action

योगश्च
 yogas'ca*
 At-One-ment (are) complete bliss-makers both.

निःश्रेयसकरावुभौ ।
 nihś'reyasa-karaau'ubhau

तयोस्तु

Tayos-tu

कर्मसंन्यासात्

karma-sa#nnyasaat

कर्मयोगो

karma-yogo

विशिव्यते ॥ २ ॥

vis'isyate

Of these two indeed [more] than action-renunciation, action-At-One-ment yoga is distinguished in excellence.

ज्ञेयः

Jn'eyahh

sa*

नित्यसंन्यासी

nitya sa#nnyasaasi

यो

yo'

न

na

द्वेष्टि

dvesti

न

na

काङ्क्षति ।

kaakshati.

longs for.

V. 3.

(207)

(He) should be known

निर्विद्धो

Nir-dvandvo'

Without duality

हि

hi,

indeed,

महाबाहो

Mahaabaaho

O Mighty-Armed,

सुखं

sukham

happily

बन्धात् प्रमुच्यते ॥ ३ ॥

bandhaat- pramucyate.

from bondage he is let loose.

साख्ययोगौ

Saamikhya-yogao

"The Enumeration System

and At-One-ment yoga

पृथग्यालाः

prthak baalaahh

are separate "

(say) babes,

प्रवदन्ति

Pravadanti

Declare

न

na

not (so) the learned.

एकमप्यास्थितः

Ekam-api aasthitahh

One (yoga) even thoroughly dwelling in,

samyak ubhayaor-vindate

सम्यगुभयोर्विन्दते

फलम् ॥ ४ ॥

phalam.

as the fruit.

CHAPTER V

यत् Yat-	सांख्यैः saaṁkhyaiḥ	प्राप्यते praapyate	स्थानं sthaanam*	तद्योगैरपि tat'yogaer-api	गम्यते । gamyate.
That (place)*	which by the enumeration system	followers	is obtained,	that by At-One-ment followers also	is reached.
एकं Ekaṁ	सांख्यं saaṁkhyam	च ca	योगं yogam	च यः पश्यति ca 'yahh pas'yati,	sa' pas'yati.
(A ₃) one	the enumeration system	and	At-One-ment system	too, he who seeth,	he seeth.

च यः पश्यति स पश्यति ॥ ५ ॥

दुःखमाप्नुमयोगतः ।

संन्यासस्तु Saṁnyasaas-tu,	महाबाहो Mahaa-baaho,	दुःखमाप्तुमयोगतः । duḥkham-aaptum-a-yogataḥh.
V. 6.	O great armed-one (is only)	with sorrow obtained without At-One-ment.

(210)

योगयुक्तो Yoga-yukto'	मुनिर्ब्रह्म munir- Bramha	न चिरेणाधिगच्छति ॥ ६ ॥ naçireṇa'adhigacchati.
At-One-ment linked,	the Silent Sage, into the All-One	without delay goes

विजितात्मा जिनेन्द्रियः ।

योगयुक्तो Yoga-yukto'	विशुद्धात्मा viśuddha'aatmaa	विजितात्मा vijita'aatmaa	जिनेन्द्रियः । jita'indriyahh
V. 7.	the completely purified Self,	conquered the Self,	conquered the senses

(211)

GĪTĀA

सर्वभूतात्मभूतात्मा

Sarva-bhūtaā 'aatma-bhūta 'aatmaa*
(His) Self * all beings Self become,

कुर्वन्नपि
kurvaan-api*
(though)* acting

न लिप्यते ॥ ७ ॥

na lipyate.
he is not be-smeared.

V. 8.
(212)
नैव
Na'eva
"Not even

किञ्चित् करोमीति
kincit-karomi'iti
anything do I," thus

युक्तो
yukto'

मन्येत
manyeta
should think, the Reality-Knower.

तत्त्ववित् ।
tattva-vit.

पश्यन् शृण्वन्
pas'yan' s'ṛṇvan,
Seeing, hearing,

स्पृशन्निव्रज-
sprs'an'jighran-
touching, smelling,

श्नन्
as'nan-
eating,

गच्छन्
gacchan-
going,

श्वसन् ॥ ८ ॥
s'vasan.
breathing,

प्रलपन्
pralapan
talking,

विसृजन्
visrjan
pouring-forth, holding fast, opening the eyes,
[letting go]

निमिषन्नपि ।
nimisan'api
shutting the eyelids, also

इन्द्रियाणीन्द्रियार्थेषु

"indriyaani'indriya'arthesu
"the senses among sense objects

वर्तन्त
vartant(ə)a
revolve"

इति धारयन् ॥ ९ ॥
iti dhaarayan
thus maintaining,

ब्रह्मण्याधाय

V. 10.

Bramham aadhaaya

(214)

In the All-One, having placed (his) actions, attachment

कर्माणि सङ्गं

karmaṇi saṅgaṃ

त्यक्त्वा

tyaktvaa

abandoned, (he who)*

करोति यः ।

karoti yahh*

acts

लिप्यते

lipyate

(not he is) besmeared

न

na*

sa*

पापेन

paapena

by sin

पद्मपत्रमिवाभसा ॥ १० ॥

padma-patram-*

iva ambhasaa

(as)*

a lotus-leaf (is not) by water.

कायेन

Kaayena

By the body,

मनसा

manasaa

by the mind,

बुद्ध्या

buddhya

by the understanding,

केवलैरिन्द्रियैरपि ।

kevalaer-indriyaer-api

by the mere senses, as well

योगिनः

yoginahh

the harmonized ones

कर्म

karma

action

कुर्वन्ति

kurvanti

do,

सङ्गं

saṅgaṃ

attachment

त्यक्त्वा ऽऽत्मशुद्धये ॥ ११ ॥

tyaktvaa 'aatma-s'uddhaye.

abandoned, for Self-purification.

युक्तः

Yuktahh

The attuned One,

कर्मफलं त्यक्त्वा

karma-phalaṃ- tyaktvaa

action's fruit having abandoned,

शान्तिमाप्नोति नैष्ठिकीम् ।

s'aantum-aapnoti-naesthikiim.

peace he obtains The Final Ultimate,

- V. 13. (217)
- | | | | |
|--|--|--|--|
| अयुक्तः
a-yuktaḥ
Unharmonized, | कामकारेण
kaama-kaareṇa
by desire acting, | फले सक्तो
phale sakto
in the fruit attached, | निबध्यते ॥ १२ ॥
nibaddhyate.
he is bound down. |
| सर्वकर्माणि
Sarva-karmaaṇi
All actions | मनसा
manasa
by the mind | संन्यस्यास्ते
saṁnyasya aste
having renounced, he sits | सुखं वशी ।
sukham vas'u,
happily, a being in control, |
| नवद्वारे
nava-dvaare
in the nine-portalled | पुरे
pure
stronghold, the dweller, | देही नैव
dehi na'eva
not even | कुर्वन्न कारयन् ॥ १३ ॥
kurvan na kaarayan.
doing nor causing [others] to do. |
- V. 14. (218)
- | | | | |
|--|--|---|-----------------------------------|
| न कर्तृत्वं
Na kartṛtvam
Neither doer-ship | न कर्माणि
na karmaaṇi
actions | लोकस्य
lokasya
for the world | प्रभुः ।
prabuhh*
The Lord. |
| न कर्मफलसंयोगं
na karma-phala-saṁyogam.
nor action fruit's intimate union. | स्वभावस्तु
Sva-bhaavastu
His own Nature only | प्रवर्तते ॥ १४ ॥
pravartate.
prevaleth. | |

- V. 15. नादत्ते कस्यचित् पापं न चैव विभुः ।
 Na'adatte kasyacit-paapaṃ, na ca'eva vibhuhh.
 Neither partaketh (He) of anyone's sin, nor moreover well-doung (doth) the All-Pervading Lord (take).
 अज्ञानेनावृतं तेन मुह्यन्ति जन्तवः ॥ १५ ॥
 A-jñ'aaṇena'avṛtaṃ tena muhyanti jantavahh.
 By un wisdom's having completely enveloped by this, bewildered (are) the born.
 ज्ञानेन तदज्ञानं येषां नाशितमात्मनः ।
 Jñ'aaṇena tat'a-jñ'aaṇaṃ yesaaṃ naas'itam-aatmanahh*
 By the wisdom (of the Self)* that un wisdom of those whom it is destroyed
 तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥
 tesaaṃ-aadityavat'jñ'aaṇaṃ prakaaśayati tat'param
 of those, a sun-like wisdom shines forth irradiating THAT—the Sublime Beyond.
 ["causes to shine " Lat]
- V. 17. तदबुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
 Tat'buddhayas- Tat'aatmaanas- Tat'nisṛhaas- Tat-paraayaṇaaahh
 [Those in whom] THAT (is) the THAT the foundation, THAT the final GOAL,
 Understanding, [itself].
 [the Self's Veil]

गच्छन्त्यपुनरावृत्ति

gacchanti 'apunaraa-vrttm
They go, not again returning,

ज्ञाननिधूतकल्मषाः ॥ १७ ॥
jn'aana- nir-dhuuta kalmasaahh.
by wisdom shaken off [their] mire,

विद्याविनयसंपन्ने

V. 18. vidyaa-vinaya-sampanne
(222) [In the case of] a scholarly, refined perfected one,

ब्राह्मणे गवि हस्तिनि ।
Brahmane gavi hastini
Knower of the All-One, a cow, an elephant

शुनि चैव श्वपाके
s'uni ca'ova s'vapaake
a dog, as well, a dog-cooker (outcaste) even,

पण्डिताः समदर्शिनः ॥ १८ ॥
panditaahh samadars'inaahh.
the learned ones (are) equal-seers.

इहैव तैर्जितः
Iha'eva taer- jitahh
Here (on earth), even, by them is vanquished

V. 19. सगो येषां येभ्यो स्थितं मनः ।
(223) sargo yesaam saamyae sthitam manahh*
creation, by those whose in equability is established

निर्दोषं हि समं ब्रह्म
Nir-dosam hi samam Bramha.
Without fault, indeed is the equable All-One.

तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥
Tasmaat'Bramhamni te sthitaahh.
Therefore, in the All-One they are fixed.

V. 20. (224)	न Na	प्रहृष्येत् prahṛsyet	प्रियं priyaṃ	प्राप्य praapya	नोद्विजेत् na'udvijet	प्राप्य praapya	चाप्रियम् । ca'a-priyam
	Neither	let him exult	the dearly beloved	having obtained ;	nor let him be agitated,	having obtained on the other hand	the not dear.

स्थिरबुद्धिरसंमूढो

sthira buddhir- a-saṃmuuḍho'

Firm-fixed (his) understanding without bewilderment, the All-One-Knower, in the All-One fixed.

ब्रह्मविद्वद्भ्यानि स्थितः ॥ २० ॥

Brahma-vit'Bramham shtitahh.

बाह्यस्पर्शेष्वसक्तात्मा

Bāhya- spars'esu'nsakta''aatmaa

विन्दत्यात्मनि यत्सुखम् ।

V. 21.
(225) (He who) * in external contacts (has) an unattached Self, (he who)* finds in the Self happiness

vindati'aatmani yat*-su-kham

स ब्रह्मयोगयुक्तात्मा

Sa' Bramha- yoga- yukta'aatmaa

सुखमक्षय्यमश्नुते ॥ २१ ॥

sukham-axayyam-as'nute.

he in the All-One, an At-One-ment harmonized Self, happiness indissoluble enjoys,

V. 22. (226)	ये Ye	हि hi	संस्पर्शजा saṃ-spars'a-jaa	भोगा bhogaa'	दुःखयोनय duḥkha-yonaya'	एव ते । eva te
	Those which	indeed (are)	close-contact-born	delights	sorrow-wombs	only—these

GĪTĀ

आद्यन्तवन्तः

aadi'anta-vantahh,
beginning (and) ending possessing,

शक्तोतीहैव

V. 23. S'aknoti'iha eva
(227) (He who)* is able here [in the world] even *

कामक्रोधोद्वेगं

kaama-krodha udbhavaṃ
(from) desire-anger-sprung

यो

सुखो

V. 24. yo' antahh sukho'
(228) He who within (is) happy,

स योगी

sa' yogi

that attained one,

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

कौन्तेय

Kaunteya,

O Son of Kunti,

यः

yahh *

वेगं

स

vegaaṃ

the shock,

ऽन्तरामस्तथा

antar-aaraamas-tathaa

within rejoices, likewise (he who)*

ब्रह्म-निर्वाणं

Bramha-nirvaanaṃ

the All-One's still bliss centre,

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

न तेषु रमते

na tesu ramate

not in them delights

सोढुं प्राक् शरीरविमोक्षणात् ।

soḍhuṃ praak s'arira-vimoxanaat

to bear, before [he is] from the body loosed,

युक्तः सुखी नरः ॥ २३ ॥

yuktahh sa' sukhin narahh.

he is a happy man.

ऽन्तर्ज्योतिरेव यः ।

antar-jyotir-eva-yahh *

within is light only

ब्रह्मभूतो ऽधिगच्छति ॥ २४ ॥

Bramha-bhuuto' dhigacchati

the All-One become, he finds his way.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace". Cf II. 72.

लभन्ते

V. 25.
(229)

Labhante

They obtain the All One's final still centre the Sages, क्षीणकल्मषाः ।
ksīṇa-kalmaśāḥ
having diminished [earth's] soul.
of bliss absorption,

छिन्नद्वैधा

यतात्मानः

सर्वभूतहिते रताः ॥ २५ ॥

(having) Chinna-dvaidhā
cut off duality,

yata²aatmaanaḥsarva-bhūta-hite rataḥh.
in all beings' welfare rejoicing.

कामक्रोधवियुक्तानां

यतीनां

यतचेतसाम् ।

V. 26.
(230)

Kāma-krodha-viyuktaanaam
To the Desire-Anger-disjoined-striving ones

yata-cetasām

of restrained consciousness,

अभितो

abhito²*

near

Bramha nirvaanam

vartate

vidita²aatmanaam.

to the Knower of the Self.

स्पर्शान् कृत्वा

V. 27.

Spars'aaṇ- kṛtvā

(External)* contacts having placed outside, (having placed) the gaze moreover in the middle of the eyebrows
[lit "the eye "]

ब्रुवोः ।

bhruvohh

प्राणापानौ

prāṇa-āpanao

the incoming and outgoing breaths

समौ कृत्वा

samao kṛtvaa

equal having made,

नासाऽभ्यन्तरचारिणौ ॥ २७ ॥

naasaa'abhyantara-caarīṇao,

in the nostrils' interior moving

यतेन्द्रियमनोबुद्धिर्मुनिर्भोक्षपरायणः ।

V. 28.

(232) Curbed the senses, the mind, and the understanding, the silent sage, liberation his highest intent

Yata'indriya- mano' buddhir- munir-mora-parayaṇahh

विगतेच्छा-

vigata'icchaa-

disappeared [his] longing,

भयक्रोधो

bhaya-krodho'

fear, anger, such a one continually

यः

yahh

sadaa mukta' eva sahh.

मुक्त एव सः ॥ २८ ॥

mukta' eva sahh.

freed, verily is he.

भोक्तारं

Bhoktaaram

V. 29.

(233) As the Enjoyer of Sacrifice and burning purposeful asceticism,

yaj'n'a-tapasaam

यज्ञतपसां

sarva-loka-maha'is'varam

as all the world's great Lord,

सुहृदं

suhṛdaṁ

as the Good-hearted [Friend]

सर्वभूतानां

sarva-bhūtaanaam

of all beings—

ज्ञात्वा

jn'aatvaa

having so known

मां

maam

Me,

शान्तिमुच्छति ॥ २९ ॥

s'antim-ucchati.

to Peace he moves.

ॐ A'um हरिः Harihh ! तत् Tat सत् Sat
 Om ! Hari THAT ! BEING (NESS) !
 [Vieem the Ravisher,] [The Trinity] [The undefinable One]

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
 Iti S'rīmat'Bhagavat'Gītaasu'upaniṣatsu Bramha-Vidyāyāam
 Thus in the auspicious blessed song of the Upanisads ; of the Absolute All-One, the Science,
 [inner teachings spoken at the Guru's Feet]

योगशास्त्रे श्रीकृष्णार्जुनसंवादे । कर्मसंन्यासयोगो नाम
 Yoga-S'aastre S'ri-Kṛṣṇa-Arjuna-samvaade " Karma-sannyāsa-Yogo " naama
 In the At-One-ment Scripture ; in S'ri Kṛṣṇa-Arjuna's converse ; " The Action-Renouncing-At-One-ment " named.

पञ्चमो ऽध्यायः
 pancamo' dhyāyath.
 the Fifth Discourse.

श्रीभगवानुवाच—

S'ri Bhagavaan uvaaca.
The Blessed Lord said :

अथ षष्ठोऽध्यायः
Atha Sastho'
Now [follows] the Sixth Discourse

अनाश्रितः

कर्मफलं

कार्यं

कर्म करोति

यः ।

VI. 1.
(234)

An-aas'ritahh karma-phalam
Not refuged in action-fruit, (he who)³ the should-be-done

kaaryam

karma

karoti

yahh*

action does

स संन्यासी च योगी

च न

निराग्निं चाक्रियः ॥ १ ॥

sa' samnyaasii ca yogii
he (is) a renouncer and an Attuned One too, not the one

ca na

nir-agni-r-na ca'a kriyahh.
without [sacrificial] fire, nor too

without action-rites

यं संन्यासमिति

प्राहुर्योगं

तं विद्धि पाण्डव ।

VI. 2.
(235)

Yam "samnyaasam"-iti
That which (as) "renunciation" thus they express, (as) "At-One-ment" that do thou know, O Son of

praahur-"yogam"

tam viddhi, Paandava.

that do thou know, O Son of

Paandu

CHAPTER VI

ह्यसंन्यस्तसंकल्पो

न

hi'a-sannyasta-saṁkalpo

Na

Not indeed with the unrenounced formative-planning-wilful intent,

कश्चन ॥ २ ॥

योगी

kas'cana.

anyone.

भवति

yogii

bhavati

becomes

an Attuned One

कर्म कारणमुच्यते ।

आरुक्षोमुनेर्योगं

Aaruruxor-muner'-yogaṁ

VI. 3. (236) For (a silent sage)* desiring to ascend to At-One-ment,

karma kaaraṁam-ucyate.

action (as) the means is said.

कारणमुच्यते ॥ ३ ॥

शमः

योगारूढस्य

Yoga'aruudhasya

(For that)* At-One-ment-ascended one

शमः

s'amahh

quiescence

(as)

the means is said.

नेन्द्रियाणेषु

यदा

Yadaa

When

na'indriya'arthesu

indeed neither in sense-objects,

in actions, (one) closely clings

योगारूढस्तदोच्यते ॥ ४ ॥

सर्वसंकल्पसंन्यासी

Sarva- saṁkalpa- sannyasaasi,

(of) all the formative-planning wilful intent the renouncer,

"yoga'aruudhas" tadaa'ucyate

"the At-One-ment-ascended one" then is he said [to be]

उद्धरेदात्मना ऽऽत्मानं

VI. 5.
(238)Uddharet ātmanā 'āatmaanam.
Let him elevate by the Self the self.

नात्मानमवसादयेत् ।

Na 'aatmaanam-avasaadayet.

Nor the self let him ever cause to sink.

आत्मैव

ह्यात्मनो

Āatmaa eva
The Self onlyhi 'aatmano'
verily (is) the self's

बन्धुरात्मैव

bandhur-āatmaa'eva
kinsman. The self only (is)

रिपुरात्मनः ॥ ५ ॥

ripur-āatmanahh
the defiler of the Self.

बन्धुरात्मा ऽऽत्मनस्तस्य

VI. 6.
(239)Bandhur-āatmaa āatmanas-tasya
The "Kinsman" is the Self of the self of him

येनात्मैवात्मना

yena 'aatmaa'eva 'aatmanaa
by whom the self only by the Self is conquered

जितः ।

jitaahh.

अनात्मनस्तु

An-āatmanas-tu

For the not-self indeed

शत्रुत्वे

s'atrutve

in overpowering antagonism

वर्तेतात्मैव

varteta 'aatmaa'eva

may exist the Self even

अत्रुवत् ॥ ६ ॥

s'atruvat.
(like) an overthrower.

जितात्मनः

VI. 7.
(240)Jita 'aatmanahh*
Of the conquered self,

प्रशान्तस्य

pras'aantasya

of the tranquilized

परमात्मा

parama 'aatmaa

(self)* the Supreme Self, is

समाहितः ।

sam-aahtahh
together held

CHAPTER VI

शीतोष्णसुखदुःखेषु

s'ūta'usna-sukha-duḥkheṣu

In cold, heat, happiness, sorrow,

तथा

tathaa

so also,

मानापमानयोः ॥ ७ ॥

maana'apamaanayohh,

in both honour and dishonour,

ज्ञानविज्ञानसूक्ष्मा

J'n'aana- vijñ'aana- trīptā "aatmaa

VI. 8. J'n'aana- vijñ'aana- trīptā "aatmaa
(241) the wisdom-realization-contented self,

कूटस्थो

kūṭastho

anvil fixed

[on a sky pinnacle]

विजितेन्द्रियः ।

vijita'indriyahh

with conquered senses

समलोष्टाश्मकाञ्चनः ॥ ८ ॥

samā-loṣṭa'as'ma-kaancanahh.

the same to a lump of earth, a sling-stone
pebble and (shining) gold.

युक्त

"yukta"

"attuned"

इत्युच्यते

iti'ucyate

thus is said (to be)

योगी

yogii

the harmonized one,

मध्यस्थद्वेष्यबन्धुषु ।

madhyastha- dvesya-bandhusu.

the neutral, the hated, the kinsman.

सुहृन्मित्रार्युदासीन-

Suhrt'mitra'ari'udaasina-

VI. 9.

(242) In the [midst of] goodhearted companions, friends, enemy, the indifferent, the equal-understanding one is distinguished in excellence.

साधुष्वपि

saadhusu'api

the good also

च पापेषु

ca paapesu

and the sinful,

समबुद्धिर्विशिष्यते ॥ ९ ॥

sama-buddhir-vis'isyate.

the equal-understanding one is distinguished in excellence.

योगी

VI. 10.

(243) (Let) the harmonized one

युञ्जीत

yunjita

सततमात्मानं

sataṭam aatmaanaṃ

always, himself

रहसि स्थितः ।

rahasi sthitaḥ.

in secret seated.

एकाकी

ekaakī

alone,

यतचित्तात्मा

yata-citta'aatmaa

subdued (his) mind and self,

निराशीरपस्मिहः ॥ १० ॥

nir-aas'ir-a-parigrahaḥ

without expectation, without grasping.

शुचौ

S'ucāo

In a purified

देशे

des'e

place

प्रतिष्ठाप्य

pratisṭhaapya

having established

स्थिरमासनमात्मनः ।

sthiram-aasanaṃ-aatmanah

a firm seat for himself

नात्युच्छ्रितं

na'ati ucchritaṃ

neither very high,

नातिनीचं

na'atnīcanaṃ

nor very low.

चैलाजिनकुशोत्तरम् ॥ ११ ॥

cāla'ajina- kuśa'uttaram

a piece of cloth, a hairy skin, the kus a [sacred] grass, one

over the other

तत्रैकाग्रं

tatra'ekaagraṃ

There one-pointed

मनः

manahh

the mind

कृत्वा

kṛtvaa

having made,

यतचित्तेन्द्रियक्रियः ।

yata-citta'indriya- kriyāḥ

subdued the intellect and sense actions

CHAPTER VI

उपविश्यासने

upavis'ya'asane

having sat down on (his) seat,

युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

yunjyaat'yogam- aatma-vis'uddhaye.

yuniyaat'yoga in At-One-ment yoga for complete self purification.

समं

Samam

Erect

कायशिरोग्रीवं

kaaya-s'iro' grivam

the body, head, nape of neck
[pivotal point]

धारयन्नचलं

dhaarayana'acalam

supporting unmoving

स्थिरः ।

sthirahh

fixed

VI. 13.

(246)

संप्रेक्ष्य

sampreksha

looking well at (his own)* nose tip

नासिकाग्रं स्वं

naasikaa'agram svam*

दिशश्चानवलोकयन् ॥ १३ ॥

dis'as'ca'an-avalokayan

the directions too not viewing,

स्थितः ।

प्रशान्तात्मा

pras'aanta''aatmaa

the limpid serene Self,

विगतभीर्ब्रह्मचारिव्रते

vigata-bhur- Bramhacaari-vrate

with vanished, fear, in the celibacy vow

स्थिताः ।

sthitahh

firm-fixed

VI. 14.

(247)

मनः

manahh

the mind

संयम्य

samyamya

thoroughly restrained, in

मच्चित्तो

mat'citto'

(his) intelligence

युक्त

yukta

harmonized

आसीत मत्परः ॥ १४ ॥

aasiita Mat-parahh

let him sit, I his Beyond Goal.

- युञ्जन्नेवं
 Y'unjan'evam
 At-One-ing-thus,
- सदाऽऽत्मानं
 sadaa'aatmaanam
 always, the Self,
- योगी
 yogu
 the attuned one,
- नियतमानसः ।
 niyata-maanasaḥ
 curbed in the mind,
- शान्तिं
 Ś'aantim
 Peace [and]
- निर्वणिपरमां
 nirvṇāṇa-paramaam
 still-bliss absorption Supreme,
- मत्संस्थामधिगच्छति ॥ १५ ॥
 mat-saṁsthaam-adhigacchati.
 in Me, the foundation he reaches.
- नारायणतस्तु
 Na'raṭi-as'natas-
 Not for the over-eater verily At-One-ment yoga
- योगो
 'yogo'
 is there,
- अस्ति न
 °sti. Na
 Not
- अनश्नतः ।
 an-as'nataḥ.
 only (is) a non-eater
- न
 Na
 Not, too, for the over-sleeping inclined one,
- चातिस्वप्नशीलस्य
 ca'ati-svapna-ś'īlasya
 for the [too] wakeful not, moreover, O Arjuna,
- जाग्रतो नैव
 jaagrato'na'eva
 चार्जुन ॥ १६ ॥
 ca'Arjuna.
- युक्ताहारविहारस्य
 Yukta'aahaara-vihaarasya
 (For the) harmonized in food, recreation,
- युक्तचेष्टस्य
 yukta-cestasya
 (for the) harmonized in bodily effort in action,
- कर्मसु ।
 karmasu

युक्तस्वप्नावबोधस्य

yukta-svapna'avabodhasya

(for the) harmonized in sleep and in awakening, At-One-ment yoga

duḥkhabhā.

the misery-destroyer.

योगो भवति

yogo' bhavati

becomes

दुःखहा ॥ १७ ॥

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

Yadaa vinyatam cittam

When the held-in-check intellect in the Self only takes its stand,

VI. 18.
(251)

निःस्पृहः

nibhṣprabhah

free from desire (for)

सर्वकामेभ्यो

sarva-kaamebhyo'

all craving objects,

युक्त

yukta

"the Harmonized One"

इत्युच्यते तदा ॥ १८ ॥

iti ucyate-tadaa.

thus he is said (to be) then.

यथा दीपो

Yathaa diipo'

As a lamp in a (sheltered)

निवातस्थो

nivaatastho'

windless spot

नेङ्गते

na'ingate

does not flicker—that simile

सोपमा

saopamaa

is recalled

स्मृता ।

smrtaa

योगिनो

yogino'

of the Attuned One

युञ्जतो

yunjato'

practising

योगमात्मनः ॥ १९ ॥

yogam-aatmanahh.

the harmonizing At-One-ment yoga of the Self.

GĪTĀA

यत्रोपरमते

चितं

VI. 20. Yatra'uparamate

(253) Where ceases to play the intellect,

निरुद्धं योगसेवया ।

niruddham yoga-sevayaa

confined by At-One-ment service

यत्र चैवात्मनाऽऽत्मानं

पश्यन्नात्मनि

yatra ca'eva'aatmanaa'aatmaanaam pasyan'aatmani

where, moreover, by the Self, the Self seeing, in the self,

बुध्यति ॥ २० ॥

tusyati,
he is content,

सुखमात्यन्तिकं

VI. 21. sukhamaatyantikam

joy transcendent [of all boundary], that which [is] by the understanding

यत्तद्बुद्धि-

yat-tat' buddhi-

ग्राह्यमतीन्द्रियम् ।

graahyam-ati indriyam

graspable, beyond the senses-

वेत्ति

यत्र न

vetti yatra na*.

he knows; where moreover, he

चैवायं स्थितश्चलति

ca'eva'ayam sthitas'calati

(being) fixed (never)* does he move

तत्त्वतः ॥ २१ ॥

tattvatah.

from Reality (essence),

यं

लब्ध्वा

labdhvaa

that which, having obtained,

चापरं

लाभं

manyate

he thinks

नाधिकं

na'adbikaam

not greater

ततः ।

tatah

than that,

VI. 22.

(255)

यस्मिंस्थितो न दुःखेन
yasmin 'sthito' na duḥkheṇa
in which fixed, not by affliction

गुरुणाऽपि
guruṇaṁśapi
grave also

विचास्यते ॥ २२ ॥
vicaśyate,
is he disturbed,

तं विद्याद् दुःखसंयोगवियोगं

taṁ vidyāt duḥkha-samyoga-viyogaṁ
that let him know as "sorrows connection disunion" At-One-ment yoga named—

योगसंज्ञितम् ।
yoga-saṁjñitam

स निश्चयेन
sa' niśchayena
that (At-One-ment)⁴ with a firm conviction

योक्तव्यो योगो
yoktavyo' yogo⁵
should be practised

ऽनिर्विण्णचेतसा ॥ २३ ॥
'nirvīṇṇa-cetasā
with an undejected soul.

संकल्पप्रभवान् कामांस्यक्त्वा

saṁkalpa- prabhavaan kāmān 'tyaktvā-
(257) The formative wishful intent-multifarious cravings having abandoned—all without remainder
सर्वानशेषतः ।
sarvān-aṇ'ēṣataḥ

मनसैवेन्द्रिय-

manasā eva' indriya-
by the mind also, the sense aggregated

ग्रामं विनियम्य
grāmaṁ viniyamya
hold in check

समन्ततः ॥ २४ ॥
samanantataḥ
on every side,

- VI. 25. शनैः शनैरुपरमेद् बुद्ध्या धृतिपृहीतया ।
 (258) S'anaah s'anaer-uparameḍ' buddhyaa dhṛti-grhītayaa
 Slowly slowly let (man) come to rest, by an understanding, firm-will seized,
- आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥
 āatma-saṁsthām manah kṛtvaa na kiñcit'api cintayet.
 Self-fixed the mind having made, not anything also let him think.
- VI. 26. यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
 (259) yato' yato' nis'carati manas'cancalam- asthiram.
 Whenever Whenever forth-issues the mind, wavering, unsteady
 [whence whence]
- ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥
 tatas-tato' niyamya'etat'aatmani'eva' vas'am nayet.
 at such times, having curbed this [mind], (only)* into Self-control let him lead. (it)
 [thence thence]
- VI. 27. प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
 (260) (Indeed)* to (this)* limpid-minded hi'enam' yoginaṁ sukham-uttamam
 Attuned One, happiness, the ultimate,

CHAPTER VI

उपैति

upaeti

comes near—

शान्तरजसं

s'aanta-rajasaṃ

to the peaceful-passioned one the All-One become, the not-soiled one.

ब्रह्मभूतमकल्मषम् ॥ २७ ॥

Brahma-bhūtam-a-kalmasam

युञ्जन्नेवं

Yunjan'evaṃ

At-One-ing thus

सदाऽऽत्मानं

sadaa'aatmaanam

continually the self,

योगी

yogī

the harmonized one,

विगतकल्मषः ।

vigata-kalmasahh

vanished his soil,

सुखेन

sukhena

happily

ब्रह्मसंस्पर्शमत्यन्तं

Brahma-saṃspars'am atyantaṃ

the All One's intimate touch, the ultimate

सुखमश्नुते ॥ २८ ॥

sukham-as'nute.

felicity enjoys.

सर्वभूतस्थमात्मानं

Sarva-bhūta-stham-aatmaanam

In all beings abiding, the Self,

सर्वभूतानि

sarva-bhūtaani

all beings

चात्मानि ।

ca'aatmani

as well in the Self

ईक्षते

īkṣate

he sees—

योगयुक्तात्मा

yogo-yukta'aatmaa

the At-One-ment attuned Self—

सर्वत्र

sarvatra

everywhere

समदर्शनः ॥ २९ ॥

sama-dars'anahh.

(he is) the equal-seeing one.

VI. 30. यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
 Yo' maa'm pas'yati sarvatra sarva'm ca mayi pas'yati
 (263) He who Me sees everywhere, (he who) all, too, in Me sees

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥
 tasya aha'm na pra'naś'yaami, sa' ca me na pra'naś'yati.
 for him I never shall be lost, he, too for Me never shall be lost.

VI. 31. सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
 sarva-bhūta-sthita'm yo' maa'm bhajati'ekatvam- aashtitah
 (264) In all beings abiding, he who Me (so) adoringly attends in one-ness established

सर्वथा सर्वमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥
 sarvathaa sarva'maano' 'pi sa' yogii mayi vartate.
 in whatever way existing also, that Attuned One in Me revolves.

VI. 32. आत्मौपम्येन सर्वत्र समं पश्यति यो रजुन ।
 Aatma' aupamyena sarvatra sama'm pas'yati 'yo'
 (265) (He who)* through Self-similitude everywhere similarity sees °rjuna
 O Arjuna,

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥
 (whether)* of joy or vaa (yadi)* vaa sa' yogu paramo' matakhh. is thought,

अर्जुन उवाच—
 Arjuna :
 Arjuna :
 said :

यो इयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
 * Yo' °yaa' yogas- tvayaa proktahh saamyena, madyusudana,
 This At-One-ment (which)† by thee has been declared by equability. O Intoxication-
 Demon's Killer

एतस्याहं न पश्यामि चञ्चलत्वात् स्थिराम् ॥ ३३ ॥
 etasya' aha' na pas'yaami sthiraam. (as) stable
 of this I do not see owing to wavering any state

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
 Cancaalam hi manahh, Krsna, pramaathi balavat' drdham wilful.
 Wavering indeed (is) the mind, O Krsna, harassing, strong,

तस्याहं निग्रहं मन्वे वायोरिव सुदुष्करम् ॥ ३४ ॥
*tasya'aham** *nigraham* *manve* *vaayor-iva** *suduskaram.*
Its complete grasp (I)* think (like)* the wind (is) as it were very hard to be done.

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca .
 The Blessed Lord said :

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
 A-sa^{ms}'aya^m, Mahaa-baaho, mano' dur-nigraha^m calam
 Without doubt, O mighty-armed, the mind (is) hard-to-grasp, pulsating
 (but)* by practise
 अभ्यासेन तु कौन्तेय वैराग्येण च शुद्धते ॥ ३५ ॥
*abhyasaena tu**, Kaunteya, vaيراagyena ca grhyate.
 (but)* by practise O Son of Kuntii, (and) by dispassion, too, it can be gripped,
 असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
 A-sa^{my}yata'aatma^{naa} yogo' dus praapa iti me mati^{hh}
 By the uncurbed self, At-One-ment yoga is hard to obtain—thus (is) my opinion ;

वक्ष्यात्मना

तु

यतता

शक्यो

स्वासुसुपायतः ॥ ३६ ॥

Vas'ya 'aatmanaa

tu

yatataa

s'akyo

by the governed Self, indeed, by the striving, it is possible
to obtain through devices.

अर्जुन उवाच—

Arjuna' uvaaca :

Arjuna said :

अयतिः

श्रद्धयोपेतो

योगाच्चलितमानसः ।

VI. 37.

A-yathh

s'raddhayaa 'upeto

(270) The unsubdued one, by faith accompanied, from At-One-ment yoga wandered [his] mind,

अप्राप्य

योगसंसिद्धिं

कां गतिं कृष्ण गच्छति ॥ ३७ ॥

a-praapya

yoga- samsiddhim

not obtaining At-One-ment's accomplishment, what course, O Kṛṣṇa, goes he ?

कच्चिन्नोभय-

विम्रष्टश्छिन्नाभ्रमिव

नश्यति ।

VI. 38.

Kaccit'na 'ubhaya-

Is it that from both fallen away, a cut-away cloud, as it were, he is ruined,

vibhrastas' chinna' abhram iva

nas'yati

अप्रतिष्ठो
a-pratisṭho^{*}
unsteady

महाबाहो

Mahaa-baaho^{*}

O Great-Armed One,

विमूढो

vimuḍho^{*}

bewildered utterly, in the All-One's path ?

ब्रह्मणः पथि ॥ ३८ ॥

एतन्मे

Etan-me

Thus, my

संशयं

sams'ayaṁ,

uncertainty,

कृष्ण

Kṛṣṇa

O Kṛṣṇa,

छेतुमर्हस्यशेषतः ।

chettum- arhasi'as'esatahḥ^{*}

to cut through you ought unreservedly,

त्वंदन्यः

Tvat'anyahḥ

Than you, another,

संशयस्यास्य

sams'ayasya'asya^{*}

of (this)* uncertainty (as)

च्छेत्ता न ह्युपपद्यते ॥ ३९ ॥

(c)chettāa na-hi'upapadyato,

a solver there is not verily such a one endowed, [cleaver]

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca :
The Blessed One said :

पार्थ

Paartha,

(273) O Son of Prthaa,

नान्वेह

na'eva'iha

not even here
[in this world]

नामुत्र

na'amutra

nor in the next world

विनाशस्तस्य

vinaas'as-tasya

(is there)* complete ruin of such a one,

विद्यते

vidyate^{*}

तत्र तं बुद्धिसंयोगं लभते पौर्वेदहिकम् ।
 VI. 43. Tatra tam buddhi- saṃyogaṃ labhate paorvadehikam
 (276) There that understanding intimate At-One-ment he obtains of a former body.

यतने च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥
 Yataṇe ca tato' bhuuyahh saṃsiddhau, Kuru-nandana.
 He strives, too, thence again to complete achievement, O Kuru's Rejoicer.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशो ऽपि सः ।
 VI. 44. Pūrvābhyaasena *tena eva hriyate hi'avas'o 'pi sahh.
 (277) By (that)* former practice even carried away indeed, helpless also is he.

जिज्ञासुरपि योगस्य योऽब्दाब्रह्मातिर्वर्तते ॥ ४४ ॥
 Jign'asur-api yogasya s'abda-Brahma'atvartate.
 The one wishing to know also At-One-ment, the [Creative] Tone (of the) All-One, he goes beyond.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
 VI. 45. prayatnaat'yatamaanas-tu yogi saṃs'uddha-kilbsahh
 (278) By persevering effort indeed (the striving)* harmonized one, completely purified from offense

अनेकजन्मसंसिद्धस्ततो

aneka-janma-samsiddhas tato
by many a birth completely perfected, thence

याति परं गतिम् ॥ ४५ ॥
yaati paraam gatim,
goes the Beyond Sublime Course.

तपस्विभ्यो

Tapasvibhyo'
Than fiery purposeful ascetics,

अधिको योगी ज्ञानिभ्यो अपि मतो अधिकः ।
'adhiko' yogii. Jn'aanibhyo' 'pi mato' 'dhikahh.
greater (is) the attuned one. Than the wise also (he) is thought greater,

कर्मिभ्यश्चाधिको

Karmibhyas'ca'adhiko'
Than the doers of action, greater (is) the harmonized one.

योगी तस्माद्योगी भवार्जुन ॥ ४५ ॥
yogii. Tasmaat'yogii bhava'Arjuna.
Therefore, a harmonized one become, Arjuna.

योगिनामपि

Yoginaam-api*
(280) (Also)* of (all)* the harmonized ones,

सर्वेषां मद्गतेनान्तरात्मना ।
sarvesaam* mat'gatena'antara'aatmanaa
in Me absorbed (their) inner Self

श्रद्धावान्

S'raddhaa-vann
faith possessed (he who)* adoringly attends

यो मां स मे
yo* 'maam sa me
on me, he by Me

युक्तमो मतः ॥ ४७ ॥
yukta-tamo' matah.
the attuned one best is thought.

GĪTĀA

ॐ

हरिः

ॐ

A um

Harīh !

सत्

तत्

Colophon,

Om ! The Trinity, Hari

A'um

Sat,

[The Ravisher, Viśṇu]

Tat THAT ! BEING(NESS) !

[the undefinable One]

इति

श्रीमद्भगवद्गीतासूपनिषत्सु

Iti

S'rīmat'Bhagavat'Gītaasu upanīsatṣu

ब्रह्मविद्याया

Thus

in the auspicious blessed song of the Upanisads,
[Inner Teachings spoken at the Guru's Feet]

Brahma-Vidyāyāṃ

of the Absolute All-One, the Science,

योगशास्त्रे

श्रीकृष्णार्जुनसंवादे

Yoga-S'aastre

S'rī-Kṛṣṇa-Arjuna-saṃvaade

अध्यात्म-

"Adhī'atma-"

योगो

In the At-One-ment Scripture, in S'rī Kṛṣṇa-Arjuna's converse, "The Substratum Fundamentals of the Self"

योगो

षष्ठो

ऽध्यायः ॥

yogo

naama

°dhaayabh.

At-One-ment Yoga named,

Discourse.

षष्ठो

Discourse.

इति प्रथमं

कर्मषट्कं

समाप्तम् ॥

Iti prathamam

karma-ṣaṭkaṃ

samaaptam.

Thus the first

the action-aggregate of six is completed.

karma-ṣaṭkaṃ

samaaptam.

अथ

द्वितीयमुपासना-

Atha

dvitīyam- upāsanaa-

Now [follows]

the Second, the Attendance [in Service-adornment] group

षट्कम् ॥

ṣaṭkām.

Aggregate of six.

सप्तमो ऽध्यायः

Saptamo' ṁdhyāyāḥ

the Seventh Discourse

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvāca :
The Blessed Lord said .

मय्यासक्तमनाः

May'asakta- mananāḥ,

Paartha,

VII. 1. In Me (with) completely attached mind, O Son of Pritha,

At-One-moment practising, (in) Me the refuge

असंशयं

a-saṁśayaṁ

without doubt (as)

समग्रं

samagraṁ

the whole

यथा

yathā

in what way

ज्ञास्यसि

jñāsyasi

thou wilt know,

तच्छृणु ॥ १ ॥

tat'v'ṛṇu.

that do thou hear

पार्थ योऽं युखन् मदाश्रयः ।

yogaṁ yunjan mat'aas'rayaḥ

- VII. 2. ज्ञानं ते इहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
 Jn'aanam te oham sa-vijn'aanam idam vaxyaami as'esatahh.
 Wisdom, to thee, I, together with realization, this will declare without remainder
 [unreservedly]
- यज्ज्ञात्वा नेह भूयो अन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥
 yat jn'aatvaa- na'iha bhuuyo' o'nyat jn'aatavyam avas'isyate.
 which, having known, not here again another (thing) needing to be known remains
- VII. 3. मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
 Manuṣyaaṇaam sahasresu kas'cit'yatati siddhaye ?
 (Among) men in a thousand what one strives for perfection ?
 [rarely]
- यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥
 Yataaam- api siddhaanaam kas'cit'Maam vetti tattvatahh ?
 Among the striving, likewise, the successful ones, what one Me knows in reality ?
 [rarely]
- VII. 4. भूमिरापोऽनलो वायुः खं बुद्धिरेव च ।
 Bhumir-aapo' o'nalo' vaayuhh kham buddhir- eva ca
 Earth, water, fire, air, mind, intuitive understanding, moreover

CHAPTER VII

अहंकार
Ahaṁkāra
The I-making power, thus (is) this

इतीयं
iti'iyam
me
My

मित्रा
bhinnaa
divided

प्रकृतिरष्टधा ॥ ४ ॥
prakṛtir-aṣṭadhaa
nature eightfold.

अपरेयमितस्त्वन्यां
Apara'iyam- itas- tu'anyaam
Lower (is) this than, indeed, (My)* other nature.

प्रकृतिं विद्धि
prakṛtiṁ. Viddhi
me
thou My

मे पराम् ।
paraam,
Sublime Beyond (Nature).

VII. 5. (285)

जीवभूतां महाबाहो
jiva-bhuutaam, Mahan-baaho'
the life formed individualized Self O Mighty-Armed One,
[NOTE. The ONE: life in the individual lives is known as Jivas']

ययेदं धार्यते
yayaa'idam' dhaaryate
by which is supported (this) pulsating life-world.

जगत् ॥ ५ ॥
jagat.

एतद्योनीनि
Etat'yonini
This (as) the womb

भूतानि
bhuutaani
of beings

सर्वोपाधारय ।
sarvaam iti'upadhaarayaa.
all, thus consider.

अहं कृत्स्नस्य
Ahaṁ kṛtsnasya
I of the whole

जगतः
jagatah
pulsating life world (am)

प्रभवः
prabhavah
source (and)

प्रलयस्तथा ॥ ६ ॥
pralayas- tathaa.
dissolution as well.

VII. 6. (286)

- VII. 7. **मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।**
 Matṭaḥ parataraṁ na'anyat kiṁci't'asti, Dhananṁjaya
 Than I higher none other whatsoever is, O Wealth Conquerer.
- VII. 8. **मयि सर्वमिदं प्रोतं सुत्रे मणिगणा इव ॥ ७ ॥**
 Mayi sarvaṁ-idaṁ protaṁ suutre maṇi- gaṇaa iṣa.
 On me all this (is) threaded (like)* on a string (are) precious jewel collections
- VII. 8. **रसोऽहमप्सु कौन्तेय प्रमाऽस्मि शशिसूर्ययोः ।**
 Raso 'ham-apsu, Kaunteya Prabhaa'asmi s'as'i-suryayohh.
 1 Flavourful (am) I in waters, O Son of Kuntū, brilliance am I in the Moon and the Sun
 2. Savourful essence
- VII. 9. **पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।**
 Puṇyo gaṇḍabhḥ prthivyaaṁ ca tejas'ca'asmi vibhaavasao
 Pure fragrance of earth and splendour too am I in Sun-Fire
- VII. 9. **प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृपु ॥ ८ ॥**
 Praṇavaḥ sarva-vedesu s'abḍaḥ kḥe paorusaṁ nṛsu
 The Sacred Om in all the Books of Divine Knowledge, Sound in aether, manliness in men.

जीवनं तपश्चासि तपस्विषु ॥ ९ ॥

tapasvīṣu.

Fierce purposeful asceticism too am I in dedicated burning ascetics.

सनातनम् ।

sanaatanam

O Son of Prthaa, the Eternal One

विद्धि पार्थ

viddhi, Paartha,

know, O Son of Prthaa,

सर्वभूतानां

sarva-bhuutaanaam

of all beings

मां

maam

Me

वीजं

viyam

(As) the seed,

बुद्धिर्बुद्धिमतामसि

Buddhir- buddhimataam-asmi

Intuitive understanding of the intuitive am I :

तेजस्तेजस्विनामहम् ॥ १० ॥

tejas- tejasvinaam-aham.

splendour of the splendid I

विवर्जितम् ।

vivarjitam.

bereft.

कामराग-

kaama-raaga-

of craving-passion

बलवतामसि

balavataam-asmi ;

of the strong am I

बलं

Balam

Strength

VII. 11. (291)

धर्माविरुद्धो

Dharma'a-viruddho'

To righteousness not opposed,

भूतेषु

bhuutesu

in beings,

कामो ऽसि

kaamo' o'smi,

craving am I,

भरतर्षभ ॥ ११ ॥

Bharata'rsabha.

O Bharata-Bull.

GĪTĀA

- VII. 12. ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
 Ye ca'eva saattvikaan' bhaavaa raajasaas-taamasaas'ca ye*
 Those, moreover, (who are) of harmonious moods (and) the motionful and inert
- मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ ११ ॥
 matta eva'iti taan viddhi na tu'aham tesu te mayi.
 (are) from Me, alone, thus these know, not indeed I in them (but) they in Me.
- VII. 13. त्रिभिर्गुणमयैर्बैरेभिः सर्वमिदं जगत् ।
 Tribhir-guṇa-mayaer-bhaavaer ebhīh* Sarvam-idam jagat.
 By (these)* three quality-created moods all this pulsating life-world
- मोहितं न भिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥
 mohitam na'abhijanaati maam-ebhyah param-avyayam.
 stupified does not thoroughly know Me, than these Beyond Sublime, Inexhaustible
- देवी ह्येषा गुणमयी मम माया दुरत्यया ।
 Daevī hy eṣaa guṇa-mayī mama* māyaa duratyayaa.
 Divine indeed this quality made mysterious creative (of Mine)* difficult to surmount.
 illusory power

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥
 Maam-eva ye prapadyante maayaam-etaam* taranti te.

To Me only, those who drawn near for refuge (this)* mysterious creative transcend they.
 illusory power

न मां दुष्कृत्तिनो मूढाः प्रपद्यन्ते नराधमाः ।

VII. 15. Na maam duskrutino' muudhaahh prapadyante nara'adhamaahh.
 (295) Not to Me (do) the wrong-doers bewildered draw near for refuge among men the lowest,

माययाऽपहृत- ज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥
 Maayayaa'apahrta- jn'aanaa aasuraam bhaavamaashritaahh.

By (this) mysterious torn away (their) wisdom (to) a non-Godly nature clinging.
 illusory power

चतुर्विधा भजन्ते मां जनाः सुकृत्तिनो ऽर्जुन ।

VII. 16. Catur-vidhaa bhajante maaam janaahh sukrutino' °rjuna,
 (296) Four kinds (of people)* adoringly attend on Me, people well-dong, O Arjuna.

आतो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ २६ ॥
 aarto' jijn'aasur- artha'arthin jn'aanu ca Bharata-rsabh.

the afflicted, the wisdom- the possession too O Bharata-Bull.
 desiring ones, purposed ones

VII. 17.
(297)
तेषां
Tesaam
Of these,

ज्ञानी
jn'aani
the wise one,

नित्ययुक्त
nitya-yukta'

एक-
eka-

भक्तिविशिष्यते ।

bhaktir-
devoted, he is distinguished in
excellence.

प्रियो
Priyo'
Beloved

हि
hi
indeed

ज्ञानिनो
jn'aanino'
of the wise one, above all possessions, am I.

अर्थमहं
atyartham
ahaam.

स च मम प्रियः ॥१७॥
Sa' ca mama priyahh.
He, too (is) My beloved.

VII. 18
(298)
उदारः
Udaarahh
Noble

सर्व
sarva
all

एवैते
eva'ete
even these, [but] the wise

ज्ञानी
jn'aani
the wise indeed as Mine

त्वात्मेव
tu'aatmaa eva
only [is held] in My thought

मे मत्म् ।
me matam.

आस्थितः
aasthitahh
wholly fixed (is) he

स
sa
indeed,

हि
hi

युक्तात्मा
yukta 'aatmaa
with attuned self,

मामेवानुत्तमां
maam-eva 'anuttamaam
on Me only, the ultimate

गतिम् ॥ १८ ॥
Gatim.
Way.

VII. 19.
(299) (At) many

बहूनां
bahunaam
jannanaam-ante
births' end

ज्ञानवान् मां
jn'aana-vaan maam
the one wisdom-ful to Me

प्रपद्यते ।
prapadyate

draws near for refuge

२ वासुदेवः

सर्वमिति

स

महात्मा

सुदुर्लभः ॥ १९ ॥

su-dur-labhaḥh.
very difficult to obtain.

mahaa'atmaa
the Great-Soul.

"Vaasudevahh

sarvam," iti

sa

thus (says) he

कामैस्तैस्तद्धितज्ञानाः

VII. 20.

(300)

By

Kaamaes*-taes-taer- hrta- jn'aanaahh

such and such torn away wisdom (men)

(cravings)* (their)

नियममास्थाय

तं तं

taam taam

such and such

nyamam- aasthaaya

restrictions having taken up, by (their own)*

प्रकृत्या नियताः स्वया ॥ २० ॥

यो यो

yo' yo'

VII. 21.

(301)

Whatever (devotee)* whichever

यां यां

yaam yaam

shape

तनुं भक्तः

tanum bhaktahh*

s'raddhayaa'arcitum- icchati,
by faith to worship desires,

अद्वया ऽर्चितुमिच्छति ।

तस्य तस्याचलां

tasya tasya'acalaam

For such and such one, unmoving (his)

श्रद्धां

s'raddhaam

faith

तामेव

taam-eva

that alone

विदधाम्यहम् ॥ २१ ॥

vidadhaami'aham.

do render I.

प्रपद्यन्ते

prapadyante

draw near for refuge to other shining

Divinities.

स्वया ॥ २० ॥

svayaa*

- VII. 22. स तया श्रद्धया युक्तस्तस्याः ॥ २२ ॥
 Sa' tayaa s'raddhayaa yuktaṣ-ṭasyaa' aaraadhanam-ubhate.
 He by that faith united, of such a one propitiation endeavours to obtain (for himself),
- लभते च ततः कामान् मयैव विहितान् हितान् ॥ २३ ॥
 labhate ca tataḥ kaamaan mayaa'eva vihitān- hitān.
 obtains likewise from that [his] cravings, by Me alone decreed the benefits.
- अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
 Antavat-tu phalaṁ tesaam' tat' 'bhavati 'alpa- medhasaam.
 (303) With an end indeed (that)* fruit becomes (for those)* of small intelligence.
- देवान् देवयजो यान्ति मामपि ॥ १३ ॥
 Devaan deva-yajo' yaanti , mat'bhaktaa yaanti maam-api.
 To the Shining Divinities, the Divinity-Sacrificers go : My devotees go to Me likewise.
- अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
 Avyaktam vyaktim- aapannaṁ manyante Maam- a-buddhayahh,
 (304) "The unmanifest to manifestation arrived," they deem Me—the uncomprehending ones,

परं
Param
(My)* beyond sublime

भावमजानन्तो
bhaavam-a-jaananto
Mood un-knowing-

ममव्ययमनुत्तमम् ॥ १४ ॥

*mama'avyayam- an-uttamam.
My undiminishable ultimate Best.

नाहं
Na'aham
Nor (am) I

प्रकाशः सर्वस्य
prakaas'abh sarvasya
manifest for all (being)

योगमायासमावृतः ।

yoga-maayaa- samaavrtah
the At-One-ment mysterious well covered
creative illusion

मूढोऽयं
muudho'ayan
(This)* bewildered

नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

na'abhijaanaati loko* Maam-ajam-
(world)* does not realize Me, as the unborn, the unwasting one, avyayam.

वेदाहं

VII. 26. Veda'aham*
(306) (I)* know

समतीतानि
samatutaani
(beings)* that have been,

वर्तमानानि चार्जुन ।
vartamaanaani ca'Arjuna
that are now also, Arjuna

भविष्याणि

bhavisyaani
(and) (those) that are to come, too

च सूतानि

ca bhuutaani Maam tu veda na kas'cana.
(But) Me indeed knows not anyone.

मां तु वेद न कश्चन ॥ २५ ॥

इच्छाद्वेष-
VII. 27. Icchaa-dvesa-
(307) From liking-disliking

समुत्थेन
samutthema
sprung

द्वंद्वमोहेन

dvandva-mohena,
duality-bewilderment,

भारत ।

Bhaarata
O Son of the Bharata Line

सर्वभूतानि

sarva-bhutaani
all : beings

संमोहं

sammohanam
to complete bewilderment

during (this)

सर्गे यान्ति परंतप ॥ २७ ॥

sarge yaanti, Paramatapa.
creation go, O Foe Harasser.

येषां

VII. 28.
(308)

Yesaam
Of whom, indeed to an end has gone

त्वंतगतं

paapam
Sin—

of (these)⁴

जनानां

janaanaam puriya-karishanaam
of pure deeds,

पुण्यकर्मणास् ।

ते द्वंद्वमोहनिर्मुक्ता

te dvandva-moha-nirmuktaa
they, from duality-bewilderment freed,

भजन्ते

bhajante

adorningly attend on Me (they)

मां

Maaam

दृढव्रताः ॥ २८ ॥

drdha-vrataahh.
the firm-vowed ones.

जरामरणमोक्षाय

VII. 29. Jaraa-marana-mozaaya
(309) For old age, death liberation,

मासाश्रित्य

Maam-aas'riitya
Me refuged in (those who)*

यतन्ति ये ।

yatanti ye*
strive

ते ते
te they,
ब्रह्म
Brahma
the Absolute
All-One,

तद्विदुः
Tat'viduhh
THAT, know--the
Whole substratum core
of the Self,

कर्म चाखिलम् ॥ २९ ॥
Karma ca'a-khilaṁ.
Action, too with
naught missing.

साधिभूताधिदैवं

Sa'adhi-bhūta'adhi-dāevam

VII. 30.
(310)

With the fundamental core of the elements, the substratum of the Divine Energies

साधियज्ञं

Sa'adhi-yaṇnam

with the substratum core of sacrifice,

प्रयाण-

prayaṇa-
at forthgoing
[departing]

काळे
kaale
time,

अपि च
api ca
moreover,

च ये
ca ye
too, those who

मां ते
Mam te
Me, they

विदुः ।
viduhh
know

विदुर्युक्तचेतसः ॥ ३० ॥
viduryukta-chetasah.
soul-consciousness,

ॐ

A'um
Om !

Colophon ;

हरिः

Harih
Hari

[The Trinity]

ॐ

A'um
Om !

[Vishnu the Ravisher.]

तत्

Tat
THAT !

[The undefinable One]

सत्

Sat,

BEING(NESS) !

मां

maam*

इति

Iti

Thus

योगशास्त्रे

Yoga-S'aastrē

In the At-One-ment Scripture ;

सप्तमो

saptamo

the Seventh

GĪTĀ

श्रीमद्भगवद्गीतासुपनिषत्सु

S'rīmat'Bhagavat'Gītāsu'upaniṣatsu

in the auspicious blessed song of the Upanisads ;
[inner teachings spoken at the Guru's Feet]

ब्रह्मविद्यायां

Brahma-Vidyāyāmaṁ

of the Absolute All-One, the Science,

श्रीकृष्णार्जुनसंवादे

S'rī-Kṛṣṇa-Arjuna-samvāde

in S'rī Kṛṣṇa-Arjuna's converse ,

ज्ञानविज्ञानयोगो

" Jñāna-vijnāna-Yogo "

" Wisdom-Realization-At-One-ment "

नाम

naama

सद्यायः

adhyāyāḥ.

Discourse.

named.

अथ Atha Now [follows]	अष्टमो 'Asṭamo' the Eighth	उवाच— Arjuna Arjuna said:	उवाच— Arjuna Arjuna said:	अथ Atha Now [follows]	अष्टमो 'Asṭamo' the Eighth	उवाच— Arjuna Arjuna said:
VIII. 1.	किं Kim What (is)	तद्ब्रह्म tat'Brahma? that Absolute All-One?	किं Kim What (is)	किम् Karma, What (is) Action,	किं Karma, What (is) Action,	पुरुषोत्तम । Purusa 'uttama ? O Man the Best ?
	अधिभूतं Adhi-bhūtaṃ the substratum core of the elements,	च ca too	किं Kim what	प्रोक्तम्- proktam ? is declared ?	अधिदैवं Adhi-daevaṃ, the substratum core of Divine Energies,	किमुच्यते ॥ १ ॥ kim-ucyate ? what is it said (to be) ?
VIII. 2.	अधियज्ञः Adhi-yaṇ'ahh, The substratum core of sacrifice,	कथं katham how (and)	को ko' who (are there)	स्व tra here in (this)	देहे dehe- body	मधुसूदन । Madhu-suudana ? O Intoxication-Demon Destroyer ?

प्रयाणकाले
Prayaṇa-kaale
At departure time,

च
ca
too,

ज्ञेयोऽसि
jñ'eyo'^osi

niyata'atmabbhūh ?
by the disciplined selves ?

नियतात्मसिः ॥ २ ॥

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvāca :
The Blessed One said

अक्षरं

ब्रह्म

Akṣaram

Brahma

(313) The indissoluble
All-One

paramam.

(is) the Supreme. (His)

स्वभावो

Sva-bhaavo'

own nature

the substratum core of Self is
said (to be).

ऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो

Bhūta-bhaava'udbhava-karo'

Of beings' nature, as the birth-making

विसर्गः

visargahh

creative emanation,

कर्मसंज्ञितः ॥ ३ ॥

; karma-samjñ'itahh.

Action is named.

अधिभूतं

Adhi-bhūtaṁ

(314) The substratum core of (is) [my] dissoluble mood.
the elements

क्षरो भावः

ṁaro' bhaavahh.

The Person [Spirit] too, is the substratum core

पुरुषश्चाधिदैवतम् ।

Purusas'ca adhi-daivatam.

of Divine Energies.

अधियज्ञो

Addhi-yañ'o
The substratum core
of sacrifice

ऽहमेवात्र

ham-eva atra
(am) I even here

देहे

dehe
in the body, the body-wearer, O Best One.

देहभृतां वर ॥ ४ ॥

अन्तर्काले

Anta-kaale
In ending time,

च

ca
as well, Me only

मामेव

Maam-eva
Me only

स्मरन्

smaran
remembering,

मुक्त्वा

muktvaa
having cast off

कलेवरम् ।

kalebaram
the body,

यः

yaah
he who goes forth,

स

sa'
he,

मद्भावं

mat'bhaavaam
into My Being

याति

yaati;
goes;

नास्त्यत्र

na'sti'atra
nor is there here

संशयः ॥ ५ ॥

saas'ayahh.
a doubt.

यं ये वाऽपि

Yam yaam*vaa'api
Also remembering (whichever)*

स्मरन्

smaran
Also remembering

भावं

bhaavam
mode of being

त्यजत्यन्ते

tyajati'ante
one abandons in

कलेवरम् ।

kalebaram
the body.

तं तमेवैति

taam tam- eva'oti,
to such and such as one only one goes,

कौन्तेय

Kaunteya,
O Son of Kuntii,

सदा

sadaa
continually

तद्भावभावितिः ॥ ६ ॥

tat'bhaava-bhaavatah.
to that nature conformed.

GĪTĀA

- VIII. 7. तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
 Tasmaat sarvesu kaalesu Maam-anusmata Yuddhya ca.
 Therefore, in all times, Me remember. Fight, as well
 मय्यर्पित- मनो- बुद्धि-
 Mayi arpita- mano buddhir
 In me offered (your) mind and intuitive understanding. to Me only thou wilt come without a doubt.
 अभ्यासयोगयुक्तेन
 Abhyaasa- yoga-yuktena
 With practice and At-One-ment union linked, the consciousness not to another going,
 चेतसा
 cetasaa
 na'anya-gaaminaaa
 नान्यगामिना ।
 याति
 yaati,
 one goes, O Son of Prthaa, [Him] considering.
 पार्थानुचिन्तयन् ॥ ८ ॥
 Paartha'anucintayan.
 अणोरणीयासमनुस्मरेद्यः ।
 aṇor-aṇīyaasam-anusmare't'yahh.
 than the small, smaller, (he who) frequently
 recollects (Him)
- VIII. 8. तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
 Tasmaat sarvesu kaalesu Maam-anusmata Yuddhya ca.
 Therefore, in all times, Me remember. Fight, as well
 मय्यर्पित- मनो- बुद्धि-
 Mayi arpita- mano buddhir
 In me offered (your) mind and intuitive understanding. to Me only thou wilt come without a doubt.
 अभ्यासयोगयुक्तेन
 Abhyaasa- yoga-yuktena
 With practice and At-One-ment union linked, the consciousness not to another going,
 चेतसा
 cetasaa
 na'anya-gaaminaaa
 नान्यगामिना ।
 याति
 yaati,
 one goes, O Son of Prthaa, [Him] considering.
 पार्थानुचिन्तयन् ॥ ८ ॥
 Paartha'anucintayan.
 अणोरणीयासमनुस्मरेद्यः ।
 aṇor-aṇīyaasam-anusmare't'yahh.
 than the small, smaller, (he who) frequently
 recollects (Him)
- VIII. 9. कविं पुराणमनुशासितारम्
 Kaviṁ puraaṇam-anus'asitaaram
 The Bard of old, Ruler of the [world].
 [11+11 Rhythm]

सर्वस्य धातारमचिन्त्यरूपम्

sarvasya dhaataaram- acintya-rupam
Of all, the Supporter, of inconceivable form,

प्राणकाले मनसाऽचलेन

manasaa'acalena
by mind unshaken,

प्राणमविश्य

praanam-aa-ves'ya
the life-breath
having placed

वेदविदो

veda-vido'
Divine Knowledge-
knowers

यदिच्छन्तो

yat'icchanto'
Brahmacaryam
chastity, (men)
that for which desiring

चरन्ति

caranti
perform
[actions]

वदन्ति

vadanti
declare, (that into
which)

तत्ते

tat-te
that, to thee,

पदं

padam
the
state

भक्त्या

bhaktvaa
by devotion-attuned,

स तं

sa' tam
he to That Sublime

परं

Beyond

vis'anti

enter

ones,

संग्रहेण

samgrahena
by summary

state

आदित्यवर्णं तमसः परस्तात् ॥ ९ ॥

Aadiitya-varnam tamasaah parastaat
of Sun colour, than darkness beyond sublime.

चैव ।

युक्तो योगबलेन

yukto yoga-balena

ca'eva,

At-One-ment's strength moreover,

पुरुषमुपैति दिव्यम् ॥ १० ॥

Purusam upaeti divyam.

Person-Spirit to the Divine

One

vis'anti yat' yatayo'

the striving

ones,

संग्रहेण

samgrahena
by summary

I shall declare.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
 VIII. 12. Sarva-dvāraṇi saṁyamya mano hr̥di niruddhya ca
 (322) All the gates having controlled, the mind in the heart having locked, as well,

सूक्ष्मोऽध्यात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥
 muurdhni aadhaaya 'aatmanah praṇam āasthito yoga-dhāraṇām
 in the head having placed the Self's life-breath, firm-fixed on At-One-ment concentration,

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
 VIII. 13. A'UM iti 'eka 'akṣaram Brahma vyaaharan Māam-anusmaran
 (323) "OM" ! thus the one-syllable the All-One reciting, Me frequently remembering,

यः प्रयाति त्यजन् देहं स याति परमा गतिम् ॥ १३ ॥
 yah prayaati tyajan deham sa yaati Parama-gatiṁ
 who goes forth, abandoning the body, he goes the Supreme Way.

अन्यचेताः अनन्यचेताः यो मां स्मरति नित्यशः ।
 VIII. 14. An-anya-cetaḥ an-anya-cetaḥ yo Māṁ smarati nityaśah
 324) Not [diverted] in another [his] consciousness, continuously he who Me remembers constantly

तस्याहं सुलभः सुलभः नित्ययुक्तस्य योगिनः ॥ १४ ॥
 tasya'aham su-labhahh, Paarthā, nitya-yuktasya yoginahh.
 for him I (am) easily obtained, O Son of Prithaa—for the constantly-linked attuned one,

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
 Maam-upetya punar-janma dukkha'aalayam-a-s'aas'vatam
 To Me, having come, re-birth [in this] sorrowful abode non-eternal,

नाप्नुवन्ति महत्मानः संसिद्धिं परमां गताः ॥ १५ ॥
 na'apnuvantī Mahaa'aatmaanahh sam-siddhim paramaam gataahh.
 (they) do not gain—the Great Souls—to complete perfection Supreme (they) having gone,

आब्रह्म- सुवनाहोकाः पुनरावर्तिनो ऽर्जुन ।
 Aa-Brahma- bhuvanaat'lokaahh punar-aavartino' °rjuna'
 Up to Brahmaa, the creator's abode, worlds are again revolving Arjuna
 [in cyclic evolution]

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
 Maam-upetya tu, Kaunteya, punar-janma na vidyato.
 Me having come near, indeed, O Son of Kuntū, rebirth (does) not exist.

सहस्र-

युगपर्यन्तमहर्षिद्वयणो

विदुः ।

VIII. 17. Sahasra-
(327) (As) a thousandyuga-par-yantam ahar-yat'Bramhano'
ages' limited, the Day, which (is) of the All-One,viduḥh.
(people)* know,

रात्रि

युगसहस्रान्तां ते

ऽहोरात्रविदो जनाः ॥ १७ ॥

Raatrin yuga-sahasra'antaam te-
(As) a Night (of) ages a thousand limited, they'ho'-raatra- vido' janaahh
(are) Day and Night knowers

अव्यक्तद्वयक्तयः

सर्वाः प्रभवन्त्यहरागमे ।

VIII. 18. Avyaktaat' vyaktayahh
(328) From the unmanifested, manifestationssarvaahh prabhavanti ahar-aagame.
all flow forth in the Day's coming.

रात्र्यागमे

प्रलीयन्ते

तत्रैवाव्यक्त-

संज्ञके ॥ १८ ॥

raatri'aagame
In the Night's Coming,prahyante
they dissolve,tatra'eva'avyakta-
there, only in the "unmanifested" as named.

भूतग्रामः

स एवायं

भूत्वा

भूत्वा - प्रलीयते ।

VIII. 19. Bhuuta-graamahh sa'
(329) The beings aggregate, he only thiseva'ayam
become and (again) become,bhuutvaa
prahyateprahyate
dissolves

रात्र्यागमे

raatri'aagame-
in Night's coming,

स्वशः

°vas'ahh,
helpless-

पार्थ

Paartha,

प्रभवत्यहरागमे ॥ १९ ॥

Prabhavati ahar-aagame.

O Son of Prthaa, he flows forth in the Day's Coming,

परस्तस्मात्

VIII. 20. Paras-tasmaat- tu

(330)

Higher than that indeed (unmanifested)*

भावो

bhaavo* *

°nyo' another

ऽन्यो

°nyo'

[exists] another

ऽव्यक्तोऽव्यक्तात्

°vyakto' °vyaktaat*

unmanifested— The Eternal One*

सनातनः ।

sanaatanahh

यः स सर्वेषु भूतेषु नश्यत्सु

yahh sa* * sarvesu bhuutesu nas'yatsu

which

in all beings' destruction (That)*

is not

न

na

विनश्यति ॥ २० ॥

vinas'yati'

completely destroyed

अव्यक्तो

Avyakto'

(331)

"Unmanifested, indissoluble,"

ऽक्षर

°akshara

thus called,

इत्युक्तस्तमाहुः

iti'uktas- tam- aahuhh

paramaam- gatim,

परमां गतिम् ।

paramaam- gatim,

as the Supreme Course

यं

yam

which,

प्राप्य

praapya

having obtained,

न

na

do not

निवर्तन्ते

nivartante

return—

तद्धाम

tai'dhaama

the Abode

परमं

paramam

Supreme

मम ॥ २१ ॥

mama.

of Mine.

GĪTĀA

- VIII. 22. **गुरुपः स परः पार्थ भक्त्या लभ्यस्त्वनन्यथा ।**
 (332) The Poison-Spirit, He, the Very High, O Son of Pithaa, Parahh, Paanitha, bhaktyaa labhyas-tu'an-anyayaa
 by devotion (is) obtainable, veily, to none other,
- यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥**
 yasya'antahh sthaani bhutaani yena sarvam-idaam tatam
 of Whom within stand (all) beings, by Whom all this (is) spread out
 [On the loom of life]
- VIII. 23. **यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।**
 (333) Yatra kaale tv'anaavrttim aavrttim cha eva yoginahh
 Where in time, indeed non-return, return, moreover, yogis, harmonized ones,
- प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥**
 prayaataa yaanti tam kaalam va-yaami, Bharata-rsabhah
 gone forth, I shall declare, O Bharata-Bull,
- अग्निर्ज्योतिरहः शुक्लः पणमासा उत्तरायणम् ।**
 Agnir- jyotir- abahh s'uklahh panmaasa uttaraayanam
 Fire, light, day, the fortnight of the waxing moon, the six months of the Sun's Northward Path,

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥
 tatra prayaataa gacchanti Bramha Bramha-vido' janaahh
 there, gone forth, to the All-One, the All-One-knowing people.

धूमो रात्रिस्तथा कृष्णः षणमासा दक्षिणायनम् ।
 Dhuumo' raatris-tathaa krsnaahh sat'maasaa daksinaayanam
 (335) Smoke, night, also, the period of the waning moon, the six months of the Sun's Southward Path

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥
 tatra caandramasam jyotir- yogi praapya nivartate.
 there the moon's light, the Attuned One having attained, returns again.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
 S'ukla- krsne gati hi'ete jagataahh s'aas'vate mate.
 (336) Waxing Light, or Waning to Darkness—two Courses indeed are these, for the living world, everlasting are deemed,

एकया यात्यनावृत्तिमन्यथा पुनः ॥ २६ ॥
 ekayaa yaati'anaavrttum anyayaa 'aavartate punahh.
 By one (man) goes to non-return, by another he returns agam.

GĪTĀ

VIII. 27 (337)	नैते Na'ete Not these	सुती srtu, two paths,	पार्थ Paartha, O Son of Prithaa,	जानन् jaanan knowing, (is) any	योगी Yogu Attuned One	मुह्यति कश्चन । muhyati kas'cana * confused.
---	तस्मात् Tasmaat Therefore,	सर्वेषु sarvesu in all	कालेषु kaalesu times,	योगयुक्तो yoga-yukto At-One-ment harmonized,	भवाजुन ॥ २७ ॥ bhava Arjuna. be, O Arjuna.	
VIII. 28. (338) In books of Divine Knowledge, sacrifices, (11+11 Rhythm)	वेदेषु Vedesu In books of	यज्ञेषु yajn'esu sacrifices,	यत् पुण्यफलं प्रदिष्टम् । yat purya-phalam pradistam what merit-fruit is assigned,	तपःसु tapahsu burning purposeful acts of asceticism,	चैव ca eva moreover,	
---	अस्यति atyeti he transcends	तत् tat * he transcends	सर्वमिदं sarvam idam all (that), this	विदित्वा vidityaa having known—	स्थानमुपैति sthaanam-upaeti state goes	चाद्यम् ॥ २८ ॥ ca aadyam and to the primal (realm).
	योगी yogu	परं param to the Beyond	(He) the Harmonized One,			

CHAPTER VIII

ॐ

A'um

Colophon, [The Trinity]

हरिः

Harih'

Hari

[The Ravisher, Vishnu]

ॐ

A'um

Om !

[the undefinable One]

तत्

Tat

THAT !

Sat,

BEING(NESS) !

सत्

ब्रह्मविद्यायां

Bramha-Vidyaayaam

Absolute All-One, the Science :

श्रीमद्भगवद्गीतासूपनिषत्सु

S'rīmat'Bhagavat'Gitaasu'upanisatsu

S'rīmat'Bhagavat' blessed song of the Upanisads :

in the auspicious blessed song of the Guru's Feet]

इति

It

Thus

ऽक्षरब्रह्मयोगो

नाम

श्रीकृष्णार्जुन संवादे

S'rī-Kṛṣṇa'Arjuna-samvade

योगशास्त्रे

Yoga-S'aastre

in the At-One-moment Scripture ; in S'rī Kṛṣṇa-Arjuna's converse,

" ̎xara-Bramha-yogo "

naama

" The Indissoluble All-One At-One-moment "

in the At-One-moment Scripture ; in S'rī Kṛṣṇa-Arjuna's converse,

ऽथायः

अष्टमो

'astamo'

the Eighth

̎dhyayahh.

Discourse.

श्रीभगवानुवाच—

S'ri Bhagavaan uvaca:
The Blessed Lord said.

अथ नवमो ऽध्यायः

Atha navamo' °dhyayahh

Now [follows] the Ninth Discourse

इदं तु ते

IX. 1.
(339)

Idam tu te*

This, indeed, to you, the secret greatest, I shall declare—(to you)* the uncritical one.

गुह्यतमं

guhya-tamam

pravyaami°anasuyave.

प्रवक्ष्याम्यनसूये ।

ज्ञानं विज्ञानसहितं

jñanam-vijn'ana-sahitam

wisdom with realization that which having

associated,

known,

यज्ज्ञात्वा

yat'jñatvaa

moxyaase

मोक्ष्यसे

ऽशुभात् ॥ १ ॥

°s'ubhaat.

thou shalt be freed from inauspicious dulness.

[non-shuning]

राजविद्या

IX. 2.
(340)

Raja- vidyaa

A King's Science, A King's Secret,

राजगुह्यं

raaja-guhyam

pavitram-°dam-uttamam

पवित्रमिदमुत्तमम् ।

purifier this, the ultimate,

प्रत्यक्षावगमं

pratyakṣa'avagamaḥ

directly before one's eyes comprehended, dharmyaḥ righteous, सुखं pleasurable, कर्तुमव्ययम् ॥ २ ॥ kartum-avyayam. to do, inexhaustible.

अश्रद्धाऽनाः

IX. 3. A-s'radda-dhaanaahh

(341) Without a faith reservoir

पुरुषा

Purusaahh*

of this [inner] righteousness, O Foe Consumer,

धर्मस्यास्य

dharmasya'asya*

परंतप ।

Paramtapa

अप्राप्य

a-praapya

(men),* not having reached Me,

मां

maam

निवर्तन्ते

nivartante

return in the death-world procession wheel-track.

मृत्युसंसारवर्त्मनि ॥ ३ ॥

mṛtyu- saṁsaara-vartmani.

मया

Mayaa

By Me

is spread

[out on life's loom]

सर्व

sarvaḥ

all (this)*

pulsating life world [by my] unmanifested form

जगदव्यक्तभूतिना ।

jagat'avyakta- muurtinaa.

मस्थानि

Mat-sthaani

In Me standing (are)

सर्वभूतानि

sarva-bhuutaani na ca'aham

all beings— nor, moreover, (am) I in them fixed.

न चाहं

तेष्ववस्थितः ॥ ४ ॥

tesu'avasthitahh.

GĪTĀA

IX. 5.
(343)

न च
Na ca
Nor yet

मत्स्थानि
mat-sthaani
In Me (are) standing

भूतानि
bhuutaani,
beings.

पश्य मे
Pas'ya me
Behold My

योगसैश्वरम् ।
yogam-aes'varam.
At-One-ment Yoga of Lordship.

भूतमृच

च

Bhuuta-bhrt'na-
ca
Beings upholding, (I am) not, as well,

भूतस्थो
bhuuta-stho'
in beings fixed

ममात्मा

mama'aatmaa-
—My Self,

भूतभावनः ॥ ५ ॥
bhuuta-bhaavanahh.
of beings the Cherisher.

IX. 6.
(344)

यथा
Yathaa
As

ऽऽकाशस्थितो
'aakaas'a-sthito'
in aether poised

नित्यं
nitya///
constant (is)

वायुः
vaayuhh
wind—

सर्वत्रगो
sarvatra-go'
the everywhere-going
[omnipresent]

महान् ।
Mahaan
great One,

तथा
tathaa
so

सर्वाणि
sarvaani
all

भूतानि
bhuutaani
beings (are)

मत्स्थानीत्युपधारय ॥ ६ ॥
mat-sthaani'iti upadhaaraya.
in Me standing; thus bear in mind.

IX. 7.
(345)

सर्वभूतानि
Sarva-bhuutaana,
All beings.

कौन्तेय

Kaunteya,
O Son of Kuntī,

प्रकृतिं
prakrtim
nature

यान्ति
yaanti
reach

मामिक्ाम् ।
maamikaam'
nature

CHAPTER IX

कल्पक्षये
kalpa-ksaye
in a cycle's decay :

पुनस्तानि
punas-taani
again them

कल्पादौ
kalpa-aadao
in a cycle's beginning

विस्तृजाम्यहम् ॥ ७ ॥
visṭṛjaami'aham.
emanate I.

प्रकृतिं स्वामवष्टभ्य
Prakṛtiṃ svaam avasṭabhya
Nature Mine own, leaning upon,

विस्तृजामि
visṭṛjaami
I emanate

पुनः पुनः ।
punaf' punahh
again (and) again,

भूतग्राममिमं
bhuuta-graamaṃ imaṃ
of being's aggregate this

कृत्स्नमवश्यं
kṛtsnam a-vas'aṃ
whole, helpless,

प्रकृतेर्वशात् ॥ ८ ॥
prakṛtor-vas'nat.
by Nature's power.

न च गां मां
Na ca Maaṃ
Nor, too, (do) Me

कर्माणि
karmaaṃ
works

निबध्नन्ति
nibadhnanti,
bind down fast,

धनंजय ।
Dhanaṃjaya,
O Wealth Conquerer.

IX. 9.
(347)

उदासीनवदासीनमसक्तं
udaasiinavat' aasiinaam - a-saktaṃ
if unconcerned, (a neutral), scated unattached

तेषु
tesu
in these

कर्मसु ॥ ९ ॥
karmasu.
actions.

(1) as

GIITAA

- IX. 10. मया ऽध्यक्षेण प्रकृतिः सूर्यते सचराचरम् ।
 Mayaa'adhyakṣeṇa prakṛtiḥ suuryate sa-cara'acaram
 With Me (as) Supervisor, Nature is caused to send out together the moving and unmoving
- हेतुना ऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥
 hetunaa 'anena* Kaunteya, jagat'viparivartate.
 By (this)* Cause O Son of Kuntī, the moving pulsating world revolves,
 [in cyclic unfoldment]
- IX. 11. अवजानन्ति मां मूढा मानुषी तनुमाश्रितम् ।
 Avaajaananti Maam* muudhaa maanusṛiṃ tanum aas'ritam
 They despise Me—the foolish bewildered ones—(Me)* in the human form refused.
- परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥
 param bhaavam-a-jaananto* mama* bhuuta-mahaa us'varam.
 (of My)* Beyond Sublime mood unknowing (I) of beings the Great Lord.
- मोघाशा मोघकर्माणि मोघज्ञाना विचेतसः ।
 mogha'aas'aa' mogha-karmaaṇi moghajñāna vi-cetasahh
 Futile (their) hopes, futile (their) deeds, the ones bereft of consciousness.

CHAPTER IX

राक्षसीमासुरीं चैव
raakṣasīm- aasurīm ca'eva
the fierce-terrible, ungodly, moreover

महा ऽऽत्मानस्तु मां
mahā ātmaanas-tu maaṃ,*
Great Souls, indeed, O Son of Prthaa, [My]

पाथं
paatham,
divine

दैवीं
daivīm

प्रकृतिमाश्रिताः ।
prakṛtim-aas'ritaahh
nature refuted in,

IX. 13.
(351)

भजन्त्यनन्य-
bhajanti an-anya-
adoringly attend on (Me)* without another thought, having known (Me)*,

मनसो
manaso'

ज्ञात्वा
jñ'aatvaa

भूतादिमव्ययम् ॥ १३ ॥
bhūtaadim-avyayam.
of beings, the Primeval One, Undiminishable.

सततं कीर्तयन्तो
satataṃ kīrtayanto'
Continuously singing praises

मां
maaṃ
to Me,

यतन्तश्च
yatantaś'ca
the striving ones, too,

वृद्धताः ।
vṛddha-vrataahh
of firm vows,

नमस्यन्तश्च मां
namasyantaś'ca maaṃ
bowing down, too, to Me,

भक्त्या
bhaktiyaa
with devotion,

नित्ययुक्ता
nitya-yuktaa
constantly attuned,

उपासते ॥ १४ ॥
upaasate.
near attend
[worship-serve]

IX. 14.
(352)

श्रिताः ॥ १२ ॥
s'ritaahh.
refuted in,

- IX. 15. ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
 (353) Jñāna-ya-jñ'ena ca'api anye yajanto' Maam-upaasate
 With wisdom's sacrifice, as well also, others, sacrificuing, Me near attend*.
 [worship-serve]
- एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥
 ekatvena prthaktvena bahudha vis'vato'-mukham.
 By (My) singleness, by (My) severalness, in many ways in every direction-faced (they near attend).
- IX. 16. अहं ऋतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
 (354) Aham kratur-aham yaj'n'ahh svadhaa'aham-aham-aosadham
 I the oblation, I the sacrifice, the Pitri-Manes-ancestor-offering I, I the herb,
 मन्त्रोऽहमहमेवाज्यम्
 Mantro'ham-aham-eva'ajyam
 the (word of Power) invocation I. I even the ghee,
 [clarified butter]
- पिताऽहमस्य जगतो माता धाता पितामहः ।
 (355) Pitaaham-asya jagato' Maataa, Dhaataa, Pitaa-mahahh,
 Father (am) I of this pulsating life-world, Mother, Supporter, Ancestor Venerable,
 [Grand-Father]

वेद्यं च ॥ १७ ॥

पवित्रमोक्षकार

ऋक्साम

यजुरेव

च ॥ १७ ॥

vedyam,

pavitram, A 'umkaara'

Rk, Saama,

Yajur- eva

ca.

the to-be-known,

Purifier, the Sacred Word,

the Lustre, Song,

Sacrifice, (Divine

even as well,

Knowledge Scriptures)

गतिर्मेतां

प्रभुः

साक्षी

निवासः

शरणं

सुहृत् ।

Gatir, Bhartaa,

Prabhuhh,

Saaxu,

Nivaasahh,

S'araxam,

Subrt

IX. 18.

(356) The Way, the Nourisher-Husband,

Over-Lord,

Witness, Abode,

Refuge, Good-Hearted-Friend,

ममदः

प्रलयः

स्थानं

निधानं

बीजमन्ययम् ॥ १८ ॥

Prabhavabh,

Pralayahh,

Sthaanaam,

Nidhaanaam,

Bujam-avyayam

Seed, Inexhaustible-Undecaying.

तपाम्यहमहं

वर्षं

निगृह्णाम्युत्सृजामि

च ।

IX. 19.

Tapaami'aham Aham

varsam

niggrhaami utsrjaami

ca

(357) I burn, (do) I. I

the rain

hold back (and) pour forth

too.

अमृतं

चैव

मृत्युश्च

सदसच्चाहमर्जुन ॥ १९ ॥

Amrtam

ca'eva

mrtiyus' ca*

Sat'a-sat' ca ahara,

Arjuna,

Immortality, as well moreover, (and)

death,

Being-Non-Being too, I, O Arjuna.

GĪTĀA

अविता

मा

सोमपाः

पूतपापा

IX. 20. The vidyān

Maam*

somapaah

pūta-pāpan

(358) The three-knowledged Ones the Soma purifying Nectar-drinkers, the purified from sin,
(11-11 Rh) (bri for 20 and 21) [See XV 13]

मञ्जरिष्ठा

स्वर्गतिं

प्रार्थयन्ते ।

yajñ'er- istān

svargatim

prarthayante.

they ask (of Me.)*

With sacrifices having desire-sacrificed, the heaven way

ते पुण्यमासाद्य

Te puṇyam*-āśādyān

They having reached (the pure meriful)*

सुरेन्द्रलोकम्-

Sura-Indra-lokam

God-Lord's world,

[the Lord of Heaven]

अश्नन्ति

as'anti

they eat and enjoy

दिव्यान्

divyaan*

deva-bhogaan

in heaven (divine)* celestial feasts

दिवि

divi

देवभोगान् ॥ २० ॥

ते ते

भुक्त्वा

Te tm*

bhuk'tvā

svarga-lokam

having enjoyed (that)* heaven-world

विशालं

vis'alaṁ

vast,

IX. 21.

(359)

(11-11 Rh) (bri)

क्षीणे पुण्ये मर्येलोकं विशन्ति ।
 xūṣe puṇye martya-lokam vis'anti.
 whence wasted away (are their) merits, the mortal-world they enter.

एवं त्रयीधर्ममनुप्रपन्ना
 Eyaṃ trayī-dharmam-anuprapannā
 Thus the three Vedas devoted (to).

गतागतं कामकामा लभन्ते ॥ २१ ॥
 gata'agataṃ kama-kaamaa' labhante.
 the going (and) coming (transient world) obtain.

अनन्याश्चित्तयन्तो मां ये जनाः पर्युपासते ।
 Ananyaas' cintayanto' Maaṃ* ye janaaḥ pari-upaasate
 (360) Without another thinking on, those men (who) encircling (Me), near-attend,

तेषां नित्याभियुक्तानां योग-क्षेमं वहाम्यहम् ॥ २२ ॥
 Tesaaṃ nitya'abhi-yuktaanaaṃ yoga-śamaṃ vahaami'aham.
 (for) them, the constant, perfectly Attuned Ones, gain-achievement-security hold I.
 [See also II 45]

- ये ऽप्यन्यदेवता-
IX. 23. Ye^opi'anya- devataa-
(361) Those who also (are) of other
presiding deities
ते ऽपि मामेव
te^opi Maam-eva
They, too, Me alone,
मक्ता भक्ता
bhaktaa
devotees,
यजन्ते
yajante
worship
(for their own ends),
श्रद्धया
s'raddhayaa'
with faith
ऽन्विताः ।
anvitaahh-
accompanied,

कौन्तेय
Kaunteya
O Son of Kunti,
यजन्त्यविधिपूर्वकम् ॥ २३ ॥
yajanti'a-vidhi- puurvakam.
[though] not by rule of old.

अहं हि सर्वयज्ञानां

- IX. 24. Aham hi sarva-yajna'anaam
(362) I indeed of all Sacrifices (am) the Enjoyer and Lord moreover.
भोक्ता च प्रभुरेव च ।
bhoktaa ca prabhur-eva ca

न तु मामभिजानन्ति
na tu Maam-abhi-jaananti
But not indeed Me do they realize,
तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥
tattvena'atas'cyavanti te.
essential reality. Hence fall they.

- यान्ति देवता
yaanti deva-vrataa-
They go, the Celestial-vowed
देवान्
devaan
पितॄन् यान्ति पितृव्रताः ।
pitru yaanti pitr-vrataahh
To the ancestors go the ancestor-vowed

IX. 25. Yaanti deva-vrataa-
(363) They go, the Celestial-vowed
देवान्
devaan
पितॄन् यान्ति पितृव्रताः ।
pitru yaanti pitr-vrataahh
To the ancestors go the ancestor-vowed

भूतानि भूतेज्या यान्ति यान्ति मद्याजिनो ऽपि माम् ॥२५॥
 Bhuutaani yaanti bhuuta ijjaa. Yaanti* mat'yajjino ^{pi} Maam.
 To (Lower) elemental beings go the elemental. (Those who) to Me (are) sacrificers likewise (go)* to Me.

पत्रं पुष्पं फलं तोयं मे भक्त्या प्रयच्छति ।
 Patraṃ, puṣpaṃ, phalaṃ, toyaṃ, me bhaktyaa prayacchati
 Leaf, flower, fruit, water, he who to Me by devotion offers,

तदहं भक्त्युपहृतम् अश्नामि प्रयतात्मनः ॥ २६ ॥
 tat'aham bhakti upahṛtam as'naami prayata^{at}atmanahh.
 that I, the devout offering enjoy (an offering of)* the striving Self,
 [tat "Eat"]

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
 Yat-karosi yat'as'naasi yat'juhosi dadaasi yat*
 (365) What (soever) thou doest, whatsoever thou eatest, whatsoever thou offerest (or) (whatsoever)* givest,

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥
 yat-tapasyasi kaunteya tat-kurusva mat'arpaṇam.
 whatever fiery purposeful asceticism thou sufferest, O Son of Kuntii, that make to Me as offering.

IX. 28. शुभाशुभ- शुभाशुभ- फलैरेवं मोक्षसे कर्मबन्धनैः ।
 S'ubh'a-s'ubha- phalaer-evam moxyase karma-bandhanaebh
 (366) From auspicious shining and non-shining fruits, thus thou shalt be liberated from action's bonds.

संन्यासयोग- युक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥
 Saanyaasa- yoga- yukta'aatmaa vimukto' Maam-upaasyasi.
 By renunciation-At-Onement harmonized Self, set free, to Me thou shalt come.

IX. 29. समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
 Samo 'ham sarva-bhutesu' Na Me dvesyo' °sti na priyahh
 (367) The same (am) I in all beings Nor for Me a "hateful one" is there nor "dear one."

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥
 Ye bhajanti tu Maam bhaktyaa Mayi te tesu ca api aham °
 Those who adoringly attend verily on Me, by devotion, in Me they (are and)* in them moreover (am) I,

अपि चेत् सुदुराचरो भजते मामनन्यभाक् ।
 Api cet su'dur'aacaaro' bhajate Maam- ananya-bhaak
 (368) Likewise, if a very evil-doer adoringly attends on Me without another object (of devotion),

३३

साधुरेव स मन्तव्यः सम्यग्भवसितो हि सः ॥ ३० ॥
 saadhur- eva sa' mantavyabh samyak'vyavasito' hi sahh.
 a good man even he is to be thought, well-resolved indeed (is) he.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति
 Xipraṁ bhavati dharma'aatmaa s'as'vat's'aantiṁ nigacchati.
 Swiftly he becomes the righteous Self (and) to Eternal Peace he attains.

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥
 Kaunteya, pratijaanuhi: Na me bhaktah prashyati.
 O Son of Kuntii, you proclaim : Never (is) My devotee lost.
 ["' make others know "' hi]

मां हि पार्थ व्यपाश्रित्य ये ऽपि स्युः पापयोनयः ।
 Maam hi, Paartha, vyapaas'ritya ye 'pi syuh paapa-yonayahh
 On me, indeed, O Son of Prthaa, relying, those who also may be from sinful womb

स्त्रियो वैश्वास्तथा शूद्रास्ते ऽपि यान्ति परं गतिम् ॥ ३२ ॥
 striyo' vaes'yaas-tathaa s'uudraas- te 'pi yaanti paraam gatim.
 women, tradesmen, as well, servants, they likewise go the Sublime Way.

GĪTĀA

- IX. 33. किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
 (371) Kṛm punar-braamhaṁsahh puriyaa bhaktaa' raaja'rsayas-tathaa
 How much more, Priests, holy, devoted, King-Sages as well ?
- अनित्यमसुखं लोकमिमं प्राप्य भजस्व मास् ॥ ३३ ॥
 A-nityam-a-sukham lokam imam* praapya' bhajasya Maam
 (This)* non-eternal, non-good having gained, do thou adoringly attend on Me
 (un-happy)
- IX. 34. मन्मना भव भक्तो मयाजी मां नमस्कुरु ।
 (372) Mat'manaa' bhava* mat'bhakto Mat'yaaji, Maam namaskuru.
 In Me minded, be My devotee, to Me (be)* the sacrificer, to Me prostrate.
- मानेवैष्यसि मत्परायणः ॥ ३४ ॥
 Maam-eva esyasi mat-parayaṇaḥ
 To Me alone thou shalt come, attuned thus, the Self, My (Self) the Beyond Goal.
- Colophon : ॐ हरिः ॐ तत् सत्
 A'um Harihh ! A um Sat,
 Om ! Hari Om ! THAT !
 [The Trinity] [Vishnu the Ravisher,] [The undefinable One] BEING(NESS) !

इति

Iti

Thus

श्रीमद्भगवद्गीतासुपनिषत्सु

S'rīmat' Bhagavat' Gītāsu upanīsatṣu

in the auspicious blessed song of the Upanisads ,
[inner teachings heard at the Guru's Feet]

ब्रह्मविद्यायां

Brahma-Vidyāyāṁ

of the Absolute All-One, the Science,

योगशास्त्रे

Yoga-S'āstre

In the At-One-ment Scripture ;

श्रीकृष्णार्जुनसंवादे

S'rī-Kṛṣṇa' Arjuna-saṁvāde

in S'rī Kṛṣṇa-Arjuna's converse .

राजाविद्या-राजगुह्ययोगो

" Rājā-vidyāa-Rājā-guhyā-Yogo "

"The Kingly Science,the Kingly Secret-At-One-ment "

नाम

naama

named,

नवमो

navamo'

the Ninth

ऽध्यायः

oḍhyaayahh.

Discourse.

श्रीभगवानुवाच—

S'ri Bhagavaan uvaaca :
The Blessed Lord said .

अथ दशमोऽध्यायः
Atha Das'amo' °dhyayaahh
Now [follows] the Tenth Discourse

X. 1. (373)	भूय Bhuuya Again	एव eva, even,	महाबाहो Mahaa-baaho, O Great-Armed One,	शृणु s'ruu hear	मे me My	परमं वचः । paramam vacahh, Supreme Utterance
	यत्ते yat-te which to thee,	इहं °haam I,	प्रीयमाणाय priyamaanaaya to the delighted one,	वक्ष्यामि vaxyaaami will declare—		हितकाम्यया ॥ १ ॥ hita-kamyayaa. (thy) well-being desiring.
X. 2. (374)	न मे Na me*	विदुः viduhh do they know	सुरगणाः sura-ganaabh —the God-hosts (My)*	प्रभवं prabhavam forthcoming , nor	न na (do even) the great Sages [know],	महर्षयः maha'rsayahh

अहमादिहिं देवानां महर्षीणां च सर्वशः ॥ २ ॥
 aham-aadur-hi devaanaam maharshinaam ca sarvas'ahh.
 I, the beginning, indeed, of Shining Divinities, of great Sages as well everywhere.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
 Yo' Maam-ajam-anaadiam ca vetti loka-mahaa'is'varam
 He who Me, the Unborn, Beginningless, also knows, the World's Great Lord,

असंसृढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥
 A-samsruddhahh sa' martyesu sarva-paapahh pramucyate.
 Not wholly bewildered, he, among mortals, by all sins, is quitted.

बुद्धिज्ञानमसंमोहः
 Buddhir-jn'aanam-a-saam-mohahh
 X. 4. Intuitive Understanding, Wisdom, non-stupefaction, patient endurance, truthfulness, control, calmness,
 (376)

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥
 sukham duhkham bhavo'bhaavo' bhayam ca'abhayam-eva ca
 happiness, sorrow, being, non-being, fear and absence of fear, moreover,

- X. 5.
(377) अहिंसा A-himṣaa non-hurtfulness, समता samataa evenmindedness, contentment, burning purposeful tus'is-tapo' generosity, fame [and] infamy यशोऽयशः । yaś'o' yas'ahh
- भवन्ति भावा भूतानां मत् एव पृथग्विधाः ॥ ५ ॥
bhavanti bhaavaa' bhutaanaam matta' eva prthak' vidhaahh become moods of beings, from Me alone of distinctive types.
- महर्षयः * सप्त सप्त पूर्वे चत्वारो मनवस्तथा ।
Maha'rsayahh sapta puurve catvaaro' manavas- tathaa The Great Sages Seven, the Manu-Fathers also [of the Races]
- मद्रावा मानसा जाता येषां लोक इमाः मजाः ॥ ६ ॥
Mat'bhavaan maanasaa' jataa' yesaam lok(o)a imaahh prajaahh (from) My being (and) mind (were) born, of whom into the world (come) these progenies,
- एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
Etaaṃ vibhūtiṃ yogam ca* Mama yo' vetti tattvatattḥ This glory (and)* At-One-ment [power] of Mine, he who knows (it) in reality,

- X. 8. सो ऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥
 so^a vikampena yogena na 'atra saṃśayaḥ.
 he by unshaking At-One-ment is harmonized. Not here (is there) a doubt.
- अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
 Ahaṃ sarvasya prabhavo Mattaḥ sarvaṃ pravartate.
 I am of all the Source. From Me all rolls forth.
- इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥
 Iti matvaa bhajante Maam³ budhaa' bhaava-samanvitaah
 Thus having thought, they adoringly on Me—they, the wise, with feeling completely possessed.
- मच्चित्ता मद्गत-मग्राणा बोधयन्तः परस्परम् ।
 Mat'cittaa mat'gata- praaṇaa bodhayantah parasparam
 In Me (their) mind, in Me absorbed (their) (very) vital life-breaths, instructing each other,
- कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥
 kathayantas'ca Maam³ nityam tusyanti ca ramanṭi ca.
 Talking too of Me constantly, they are content and rejoice as well.

- तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
 Tesaṃ satata-yuktaanaṃ bhajataṃ prīti-pūrvakam
 For these, ever Attuned Ones, adoringly attending in love
 ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥
 dadaami buddhi-yogaṃ taṃ yena mām upayaanti te.
 I give (that)* intuitive understanding's At-One-ment yoga, by which to Me approach they.
 तेषामेवानुक्तमर्थम् अहमज्ञानजं तमः ।
 Tesaṃ eva'ānukampa'artham aham-ajñānajaṃ tamah
 For them even for compassion's sake, I, (their)* unwisdom-born darkness
 नाशयाम्यात्ममावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥
 naśayaami'ātma-bhāva-stho jñānādīpeṇa bhāasvata.
 destroy—(in) their Self's being indwelling— by wisdom's light resplendent.
 अर्जुन उवाच—
 Arjuna' uvaaca
 Arjuna said.
 परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
 Paraṃ Brahma paraṃ dhāma pavitraṃ paramaṃ bhavaan
 Exalted All-One, Exalted Abode, Purifier Supreme, O thou Honourable One,
 (384)

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

Purusaṃ s'aas'vataṃ divyam aadi- devam- ajam vibhum.
the Person (Spirit) Eternal Divine, Primeval Divinity Unborn, All-pervading.

[Expansive]

आहुस्त्वामुभयः सर्वे देवर्षिर्नारदस्तथा ।

X. 13. Aahus-tvaam-rsayahh sarve deva'rsir-Naaradas-tathaa
(385) (So) declare Thee, the Sages all, the Divine [Singer] Sage Naarada also,

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

Asito Devalo' vyasaahh svayaṃ ca'eva bravisi me
Asita, Devala, Vyāsa. Thyself, moreover, tellet me.

[all Rsi descendants of Kaṣ'yaṇa]

सर्वमेतद्वत्तं यन्मां वदसि केशव ।

X. 14. Sarvam-etat'rtam manye yat'maṃ vadasi Kes'ava
(386) All this (is) true, I believe, which to me Thou sayest, O Glorious Hired One.

नहि ते भगवन् विदुर्देवा न दानवाः ॥ १४ ॥

Na-hi to* Bhagavan vidur-devaa' na daanavaahh.
Not indeed, O Blessed One, (Thy)* manifestation know Shining nor The Titan Rulers
Divinities, of the Under-world.

स्वयमेवात्मना ऽऽत्मानं

X 15.
(387)Svayam[†] eva aatmanaa aatmaanaam
Only, by Thyself Thine (own)* Self

वेद्य त्वं

veitha tvam,
knowest Thou,

पुरुषोत्तम ।

Purusa uttama,
O Person-Spirit Ultimate,

भूतभावन

भूतेश

Bhuuta-bhaavana,

Bhuuta is'a

Of Beings the Cherisher, of Beings the Lord,

देवदेव

Deva-Deva,

Shining Divine One
of Shining Divinities,

जगत्पते ॥ २५ ॥

Jagat-pate
Life-World Ruler

वक्तुमर्हस्यशेषेण

X 16.
(388)Vaktum-arhasi as'esena
To tell shouldst Thou unreservedly

(verily) Thine (own)*

divyaa hi'aatma-vibhuutayahh
Divine

दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिमिलोका निमास्त्वं

yaabhir-vibhuutibhir-lokaan imaan[†] tvam
by which glories (these)* worlds

व्याप्य

vyaapya

Thou, having pervaded,
bestridest.

तिष्ठसि ॥ १६ ॥

tisthasi.

कथं विद्यामहं

X 17.
(389)Katham vidyaam-aham
How may know

योगिन् Tvam

योगिन् Tvam

sadaa

I, O Attuned One, These,* always

परिचिन्तयन् ।

paricintayan

from all aspects thinking on (Thee)* ?

CHAPTER X

मथा ॥ १७ ॥

केपु केपु च भावेपु
Kesu kesu ca bhaavesu
In what, in what, too, modes

चिन्त्यो
cintyo'

to be thought, art Thou, O Blessed One,

ऽसि
osiभगवन्
Bhagavan

mayaa
by me ?

विस्तरेणात्मनो

vistarena 'aatmano'

X. 18. In detail, of (Thine) own

- योगं

yogam

At-One-ment Yoga (and)*

विभूतिं च

vibhuutii ca*

glory.

जनार्दन ।

Jana'ardana

O Man-Arouser,

मूयः

कथय

kathaya

again

tell.

वृत्तिर्हि

Tṛptir-hi

Satiety verily,

शृण्वतो

s'ṛṇvato'

in hearing,

नास्ति

na'asti

never is there

मे

me

(for) me

ऽमृतम् ॥ १८ ॥

°mrtam.

(of this) immortal nectar.

श्रीसगवानुवाच—

S'ṛi-Bhagavaan-uvaaca .

The Blessed One said .

हन्त

Hanta !

Good !

ते

te

To thee

कथयिष्यामि

kathayisyaaami

will I narrate

दिव्या

divyaa'

divine

ह्यात्मविभूतयः ।

hi'aatma-vibhuutayahh

indeed Mine own Self glories—

X. 19.

(391)

- प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो मे ॥ १९ ॥
 praadhaanyatah Kuru-s'reshṭha. Na'asti'anto' Me.
 the principal ones, O Kuru's Best Nor is there an end of [this] extensiveness of Mine.
- अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
 Aham-aatmaa, Gudaaka'sha sarva-bhuuta'aas'aya-sṭhitah
 I—the Self, O Sleep's Lord, in all beings' secret recess seated.
- अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥
 Aham-aadis'ca madhyam ca bhuutaanaam-anta eva ca
 I—the beginning, and the middle, and of beings the end, even so.
- आदित्यानामहं विष्णुर् ज्योतिषा रविंशुमान् ।
 Aadityaanaam-aham Viṣṇur jyotisaaṁ Ravir-aṁś'umaan
 Of Aadityaas, I am Of Lights, the Sun Radiant
 [twelve sons of the boundless Mother Space] (the all pervading),
- मरीचिर्मस्तामसि नक्षत्राणामहं शशी ॥ २१ ॥
 Maruicir- Marutaam-asmi, naxatraaṇaam-aham S'as'hi.
 Maruic of the [49] Storm Gods am I. of heavenly bodies I—the Moon.

CHAPTER X

X. 22.	वेदानां	सामवेदो	ऽस्मि	देवानामस्मि	वासवः ।
(394)	Vedaanaam	Saama-vedo'	o'smi :	Devanaam- asmu	Vaasavahh ;
	Of Books of Divine Knowledge, the Song-Veda		am I .	of Shining Divinities I am the Lord of Wealth :	[Indra, Heaven's Lord] .

इन्द्रियाणां
indriyāṇāṃ
Of the senses,

मनश्चास्मि
manas'ca'smi,
the mind too am I :

भूतानामस्मि
bhūtaanaam-asmi
of beings I am

चेतना ॥ २२ ॥
cetanaa.
conscious.
[conscious soul]

X. 23. रुद्राणां रुद्राऽऽसुः शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
(395) Of the Rudraas, the auspicious S'iva-Sankara, S'amkaras'ca'asmi ; V'ttes'o' Yaxa- Raxasaam
too, am I. Kuvera of the Yaksa Guardians and Rakasasaa of Earth terrible ones.

[The Almsgiving Lord of Wealth]

वसूनां	पावकश्चास्मि	मेरुः	शिखरिणामहम् ॥ २३ ॥
Vasūnaam	Pāavakas'ca'āsmi ;	Meruhh	s'ikhariṇaam-aham.
Of the [eight rich] Vasuus of [Wealth]	Fire, moreover am I.	Meru	of [the seven] Peaks --I.
	[the Pure Shining One]	[the North Pole]	

- X. 24. पुरोधसां च मुख्यं मा विद्धि पार्थ बृहस्पतिस् ।
 Purodhasaam ca mukhyaam Maam viddhi, Paartha, Brhaspatim;
 (396) Of household priests, too, (as) the chief one Me know, O Son of Prthaa— Brhaspati
 [Prayer's Lord Jupiter, Purohit of the Gods I
 सरसामस्मि सागरः ॥ २४ ॥
 Sarasaam-asmī Saagarahh
 of bodies of water, I am the Ocean.
- X. 25. सेनानीनामहं स्कन्दः Skandahh गिरामस्यैकमक्षरम् ।
 Senaannaaam- ahaam Skanda, of Bhigur-aham
 Of Army Leaders, I am [Commander-in-Chief of the Gods] Bhrgu—I,
 महर्षीणां भृगुरहं भृगु-अस्मि गिरामस्यैकमक्षरम् ।
 Maha'rsunnaam Bhrgu— I, Giraam-asmī ekam-axaram,
 Of Great Sages, [one of the Seven Sages] of Speech I am the One Syllable [Om]
- यज्ञानां जपयज्ञो दस्मि स्थावराणां हिमालयः ॥ २५ ॥
 Yajn'aanaam japa-yajñ'o dsmī, sthaavarānaam
 Of Sacrifices, the Silent Repetition Sacrifice am I; of Immoveables, Himalayahh,
 अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
 Asvatthahh sarva-vṛkṣaanaam Deva'rsunnaam ca Naaradahh,
 (398) As vattha of all Trees, of Divine Sages, also Naarada ,
 [the Holy Bodhi Pippal Tree] [the Deva Singer Sage]

CHAPTER X

गन्धर्वाणां
Gandharva^{naam}
Of the Angels of Music,

चित्ररथः
Citratathahh ;
Citratathan ,
[their King, the Bright Charioteer]

सिद्धानां
Siddha^{naam}
of Perfected Ones,
[Sankhya's Founder]

मुनिः ॥ २६ ॥
Munibh
the Silent One.

उच्चैःश्रवसमश्वाणां
विद्धि माममृतोद्भवम् ।

X. 27. Uccae^{hsh}'ravasam- As'va^{naam}
(399) Uccae^{hsh}'ravas of horses know Me—from Nectar's Immortality sprung ;

ऐरावतं
Aera^{vata}
Aera^{vata} of Elephants, the Lord ;
[Indra's own]

नराणां च
nara^{naam} ca
of humans, too,

नराधिपम् ॥ २७ ॥
Nara^{adhipam}.
the Man-Monarch.

आयुधानामहं
वज्र

X. 28. Aayudha^{naam}-aha^m vajra^m , Dhenuna^{am}-asmi The Wish-Giving Cow of Plenty
(400) Of Weapons, I—the thunderbolt , of Cows I am

प्रजनश्चास्मि
कन्दर्पः
Kam^{adhu}ka^m
Vaasu^{kikh}
Vaasu^{ki}.
[the King]

Praja^{nas}'ca^{asmi} Kam^{adarpahh} , Sarpaa^{naam}-asmi
Of progenitors, moreover, I am Kandarpa ; of Serpents I am
[the God of Love]

- X. 29.
(401) अनन्तश्चास्मि
Anantas'ca'smi
Ananta also I am
[The endless Serpent-Queen of Duration-Time, [venomless Serpent-Lords [Lord of Waters]
Vishnu's 1000-headed conch]
- नागानां वरुणो यादमामहम् ।
Naaganaaam, Varuṇo Yaadamaam-aham.
of Naagaas ; Varuṇa, of water-dwellers—I.
- पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥
Pitṛyaam- Aryamaa ca'smi Yamahh samyataam-aham ;
Of Ancestors Aryaman Yama of Controlled Ones—I
[the Manes Chief] [Lord of Death]
- प्रह्लादश्चास्मि कालः कलयतामहम् ।
Prahladaas'ca'smi Kaalahh kalayataam aham
[Prince], Prahladaa, too, am I of the Demon Sons of Diti . Time of time-registers—I
- सृगाणां च मृगेन्द्रो ऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥
Mrgaanaam ca Mrga'ndro 'ham, Vaenateyas ca
Of Wild animals, also the Wild beings' Lord—I, Garuda, of birds
[the Lion] [the Eagle Male child of Vinatan, the Bird-Mother]

CHAPTER X

- पवनः पवतामस्मि रातः शस्त्रमृतामहम् ।
 Pavanaḥ Pavataam-asmi Raataḥ s'astra-bhrtaam-aham ;
 Wind of Rushing Things am I ; [The Divine Knight-King, Viṣṇu's Avatara] of weapon-bearers—I :
 (403)
- झषाणां मकरध्यास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥
 J'hasaanaam makaras'ca-asmi srotasaam-asmi Jaanhavī ,
 Of fishes the crocodile, too, am I ; of streams, I am Janhu's daughter [Gangaa] ;
 सर्गाणामादिरन्तश्च मध्यं नैवाहमर्जुन ।
 Sargaanaam-aadir-antaś'ca madhyaṁ ca'eva'aham- Arjuna
 Of creations, the beginning, end, and midpoint, moreover—I, O Arjuna :
 (404)
- अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥
 Adhi'aatma-vidyaa vidyaanaam , Vaadahh pravadataam-aham
 subatratum core of Self-knowledge of sciences : [Truth-seeking] Argument of Orators—I.
 अक्षराणामकारो द्वंद्वः सामासिकस्य च ।
 A'kṣaraanaam-akaaro Dvaṁdvahh saamaasikasya ca.
 Of Letters "A" [अ] am I. of all compounds, too.
 (405)
- X. 33. The direct union of coordinates [am I] of all compounds, too.
 [Ex "Love, Joy, Hope the world seeks ardently,"
 Note the omission of " and " between the coordinates.
 The coordinates may be in any grammatical case.]

अहमेवाक्षयः

Aham-eva aṣayahh

I only [am] indissoluble Time,

कालो

kaalo

धाता ऽहं

dhaataa'aham

the Supporter—I

विश्वतोमुखः ॥ ३३ ॥

vis'vato'-mukhabh.

in all directions-faced

मृत्युः

सर्वहरश्चाहमुद्धवश्च

Mṛtyuhh

sarva-haras'ca aham udbhavas'ca

all-seizing, too,—I,

भविष्यताम् ।

bhaviṣyataam ;

generation, as well, of all that is to become.

कीर्तिः

श्रीर्वाक्

s'rur vaak-

Fame, prosperity, speech, too,

च नारीणा

ca naarīnaam

of feminine

स्मृतिर्मेधा

smṛtir-medhaa

memory, intelligence,

धृतिः

dhr̥tīh,

firm will,

क्षमा ॥ ३४ ॥

ṛamaa.

patient endurance.

बृहत्साम

तथा

Bṛhat Saama

tathaa

Saamaam

also of the Song Veda Hymns,

गायत्री

Gaayatṛī

the Hymn Singer's Protector,

of rhythms—I

च्छन्दसामहम् ।

(c)chandasaaam-aham

[Invocation to the Sun-God]

मासानां

Maasanaam

Of Months [the cool]

मार्गशीर्षो

Maargas'irso'

November-December—I,

ऽहम् ऋतूनां

'aham R̥tūnaam

of seasons

कुसुमाकरः ॥ ३५ ॥

kusuma aakarabh ,

the flower-mine [Spring].

CHAPTER X

X. 36. द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
 Dyuutam chalayataam- asmi , tejas- tejasvinaam- aham ;
 (408) Of the cheating am I. Splendour of the Splendid—I.

जयो दस्मि व्यवसायो दस्मि सत्त्वं सत्त्वतामहम् ॥ ३६ ॥
 Jayo' dsmi vyavasaayo' dsmi ; sattuam sattuavataam- aham.
 Victory am I, Industry am I. Essence of Being of the Beingful—I.
 [“ Truth of the Truthful ”—usual translation]

X. 37. वृष्णीनां वासुदेवो दस्मि पाण्डवानां धनंजयः ।
 Vrsunnaam Vasudevo' dsmi. Paandavaanaam Dhanaanjayah.
 (409) Of the Blessing- Son of Vasudeva, (the Indwell- am I. Of the children of Paandu, the Wealth-
 Showering Ones of Yadu's Line ing Lord) Conquerer [Arjuna].
 [Lord of Wealth]

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥
 Muninaam- api' aham Vyaasahh Kavinaam-Us'anaa Kavibh.
 Of the Silent Sages, also I (am) Vyaasa ; Of bards, U's'anaa, the poet.
 [collator of the Puranas] [S'ukra's Lord and the Demon's Teacher]

GĪTĀA

- X. 38. (410) दण्डो *Dandō*
The Sceptre
मौनं *Maanam*
Silence,
दमयतामस्मि *damayataam- asmi*
of rulers am I,
चैवासि *ca'eva- asmi*
moreover, am I
गुह्यानां *guhyaanaam*
of secrets,
ज्ञानं *ja'anaam*
Wisdom
ज्ञानवतामहम् ॥ ३८ ॥
ja'anaavataam-aham.
of the wise—I.
- X. 39. (411) यच्चापि *Yat'ca'api*
That which moreover
सर्वभूतानां *sarva-bhuutaanaam*
of all beings
बीजं *biyam*
the seed,
तदहमर्जुन ।
tat'aham- Arjuna.
that (am) I, O Arjuna.
न तदस्ति विना *Na tat'asti vinaa**
Nor that (there) is
यस्यान्मया *yat-syaat' mayaa*
which may exist (save)* by My
भूतं *bhuutaam*
being. (either)
चराचरम् ॥ ३९ ॥
cara'acaram
moving or unmoving.
- X. 40. (412) नान्तो *Na'anto'*
No end
उस्ति *°sti*
is there
सम *mama*
of My
दिव्यानां *divyaanaam*
divine
विभूतीनां *vibhuutinaam,*
glories,
परंतप । *Parantapa,*
O Foe Consumer.

CHAPTER X

मया ॥ ४० ॥

विभूतेर्विस्तरो

vibhuuter-vistaro
of (My) glory-extent

मोक्तो

prokto

said

वा ।

श्रीमदूर्जितमेव

vaa*

s'rumat' uurjitam- eva
being (there is)—prosperous (or)* of vigorous strength, even

मम तेजोऽशंसंभवम् ॥ ४१ ॥

Mama tejo 'as'a-sambhavam

My splendour's fragment (having) origin.

किं ज्ञातेन तवार्जुन ।

kin jñātena tava'Arjuna

knowing, Arjuna?

स्थितो

sthitō

stand firm

(I)—(the) motionful

pulsating Life-World.

जगत् ॥ ४२ ॥

jagat

(I)—(the) motionful

pulsating Life-World.

जगत् ॥ ४२ ॥

jagat

(I)—(the) motionful

pulsating Life-World.

तूदशतः

tu'uddes'atahi

This only by way of example (has been) said

सत्त्वं

sattvaṃ

being (there is)—prosperous (or)* of vigorous strength, even

त्वं

tvam

thou (as from)

बहुनैतेन

bahunaa'tena*

by (all this)* manyness, what [matters it] (thy)* knowing, Arjuna?

अथवा

Atha-vaa*

now

विष्टभ्याहमिदं

vistabhya'aham* idam

wholeness with, one fragment [of Myself] stand firm

(I)* having established this

wholeness with, one fragment [of Myself] stand firm

(I)—(the) motionful

pulsating Life-World.

जगत् ॥ ४२ ॥

jagat

(I)—(the) motionful

pulsating Life-World.

X. 41.
(413)X. 42.
(414)

Note * See introduction as to why this is not translated in the usual way with "jagat" linked with "idam kṛtsnam" instead of as above with "aham . . . sthito." The Epic meaning of "jagat" has hereon been taken rather than the later derived classical meaning, as Gītā is an Epic rather than a classical poem.

अथ एकादशोऽध्यायः
 ekaadas'o' °dhyayaahh
 Atha the Eleventh Discourse.
 Now [follows]

अर्जुन उवाच—
 Arjuna' uvaaca :
 Arjuna said .

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
 Mad-anugrahaaya paramam guhyam-adhi'aatma-samjin'itam
 For me favouring, the Supreme secret, " substratum core of Selfhood " designated,
 [Note irregularity of rhythm in this line.]

XI. 1.
 (415)

मम ॥ १ ॥
 mama-
 of mine.

विगतो
 vigato'
 is dispelled

द्वयं
 °yam*

मोहो
 moho'

वचस्तेन
 vacas-tena*
 word (this)* stupefaction

यत्त्वय्योक्तं
 yat tvayaa'uktam
 which by Thee (was) spoken, by (that)*

मया ।
 mayaa
 by me

विस्तरशो
 vistaras'o'

श्रुतौ
 s'rutao

भूतानां
 bhuutaanaam
 of beings (have been) heard,

हि
 hi

भवाप्ययौ
 bhava'apyayao
 The becoming-dissolution indeed

XI. 2.
 (416)

त्वत्तः कमलपत्राक्षं माहात्म्यमपि चाव्ययम् ॥ २ ॥
 tvattat'h, kamala-patra'aksha, Maahaatmyam-apa, ca'avyayam.
 from Thee, O Thou of Lotus-leaved eyes, (Thy) Majesty also, too, the Undiminisbable.

एवमेतद्वथाऽऽत्थ त्वमात्मानं परमेश्वर ।
 Evam-etat'yathaa'aattha Tvam aatmaanaam Parama'is'vara
 Thus, this, as snidest Thou, Thy-Self, O Supreme Lord,

द्रष्टुमिच्छामि ते रूपमेश्वरं पुरुषोत्तम ॥ ३ ॥
 drastum-icchnami Te rupam aes'varam, Purusa'uttama.
 to behold I desire, Thy form of Lordship, O Man-Spirit Supreme.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
 Manyase yadi TAT'sakyaam mayaa drastum-iti Prabho,
 Thinkest Thou if THAT (is) possible by me to be seen thus, O Lord,

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥
 Yoga is'vara, tato' me tvam dars'aya'aatmaanam-avyayam
 O At-One-ment Lord, then to me (do) Thou show (Thy) Self Inexhaustible,

CHAPTER XI

श्रीभगवानुवाच—

ॐ S'ri Bhagavaan uvaca :

The Blessed Lord said :

पश्य मे पार्थ

XI. 5. Pas'ya Me, Paartha,
(419) Behold of Mine, O Son of Prithaa, forms

रूपाणि

ruupaani

नानाविधानि

naanaa-vidhaani
of diverse kinds,

दिव्यानि

divyaani
divine,

पश्यादित्यान्

XI. 6. Pas'ya'Aadityaan
(420) Behold the Sun-
Progenies,

[12 Sons of Mother Space]

बहून्यदृष्ट-

Bahuuni'adrsta-
Many : never seen

शतशोऽथ सहस्रशः ।

s'atas'o'tha^s sahasras'ahh
a hundredfold, [and] a thousandfold

नानावर्णकृतीनि च ॥ ५ ॥

naanaa-varna'aakrtuni ca
of diverse colours, shapes, as well !

वसून्

Vasuun
the [8] Rich
Lords,

रुद्रान्

Rudraan
the [11] Terrible
Destructive Forces,

अश्विनौ

As'vinao
the Twin Healing
Physicians,
[Lords of the Dawn]

मरुतस्तथा ।

Marutas- tathaa-
the [49] also !
Storm Gods

पूर्वाणि

puurvaani
before—

पश्याश्चर्याणि

Pas'ya'aas'caryaani,
behold marvels,

भारत ॥ ६ ॥

Bhaarata.

O Bharata's Son !

इहैकस्थं

XI. 7.
(421)Iha 'eka-stham
Here one-standing,जगत्
jagat

the motionful-life-world

कृत्स्नं
kṛtsnam

whole

पश्याद्य
paś'ya'adya

behold today,

सचराचरम् ।
sa-cara'acaram,

with (all) moving and unmoving.

मम

mama
(in) My

देहे

dehe,
body !

गुडाकेश

Gūḍaaka uś'a

O Sleep's Master—

yat'ca'anyat'dras'tum-icchasi.

यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

[See I 24]
what, too, else to see thou desirest (behold) !

न

XI. 8.
(422)Na
Not, indeed, Me

मा

Maam

शक्यसे

s'aryase
art thou able

द्रष्टुमनेनैव

dras'tum anena'eva
to see with this only,स्वचक्षुषा ।
sva-cakṣusaa.

thine own eye.

दिव्यं

Divyam
The divine

ददामि

dadaami
I give

ते

te
to thee

चक्षुः

cakṣuḥ
(of) eye.

पश्य

Paś'ya
Behold

योगमैश्वरम् ॥ ८ ॥

yogam-aś'varam.
My At-One-ment Yoga of Lordship !

संजय उवाच—

Saṁjaya' uvaaca.

Sanjaya said.

[The Charioteer Chronicles]

CHAPTER XI

एवमुक्त्वा XI. 9. (423)	ततो tato, then	राजन् RaaJan, O King. [Dhrtarastra]	महायोगेश्वरो Mahaa-yoga'nis'varo' The Great At-One-Ment Lord, [The Ravisher of Hearts, Vishnu]	हरिः । Harih Hari,
दर्शयामास dars'ayaamaasa showed	पार्थाय Paarthaaya to Prithaa's Son	परमं paramam (His) Supreme	रूपमैश्वरम् ॥ ९ ॥ ruupam-aes'varam. form of Lordship.	
अनेकवक्त्र- XI. 10. (424)	अनेकवक्त्र- Aneka-vaktra- With many mouths (and)	नयनम् nayanam eyes.	अनेकाङ्कुत- aneka'adbhuta- (with) many marvellous	दर्शनम् । dars'anam sights,
अनेकदिव्याभरणं aneka-divya'abharanam (with) many divine ornaments,	दिव्यमाख्यास्वरधरं divya-maalya'ambara dharan (with) divine garlands (and) robes wearing.	दिव्यानेकोद्यतायुधम् ॥ १० ॥ divya'aneka'udyata'aayudham divine (and) many upraised weapons	दिव्यगन्धानुलेपनम् । divya-gandha'anulepanam (with) divine attars and ointments [anointed]	

सर्वार्थार्थमयं

sarva'as'caryamayam

all marvels full,

देवमनन्तं

devam-anantaṁ

the Shining Celestial, endless,

विश्वतोमुखम् ॥ ११ ॥

vis'vato'-mukham

in all directions faced,

[universally-facing]

दिवि

Divi

In the sky,

सूर्यसहस्रस्य

suurya-sahasrasya

suns a thousand

मवेद्युगपदुत्थिता ।

bhavet'yugapat'utthitaa

were simultaneously to arise

XI. 12.

(426)

यदि

yadi*

splendour

सा स्याद्

saa syaat'

that might be

भासस्तस्य

bhaasas-tasya

of the flaming brightness of that

महाऽऽत्मनः ॥ १२ ॥

Mahaa'atmanah.

Great Self.

तत्रैकस्थं

Tatra'ekastham

There, as one-standing,

जगत्

jagat

the pulsating-life-world,

कृत्स्नं

krtsnaṁ

whole [though]

प्रविभक्तमनेकधा ।

pravibhaktam-anekadhaa

divided manyfold,

XI. 13.

(427)

अपश्यदेवदेवस्य

apas'yat' deva-devasya

s'arure

body.

शरीरे

पाण्डवस्तदा ॥ १३ ॥

Paandavas tadaa*

अनेकबाहुदरदक्त्रनेत्रं

पश्यामि

त्वां

सर्वतो

ऽनन्तरूपम् ।

XI. 16

Aneka-baahu udara- vaktra- netram pas'yaami

(430) (With) many arms, bellies, moulths, eyes, I see

'Tvaam sarvato' of endless form.

नान्तं न मध्यं न

पुनस्तवादिं

पश्यामि

विश्वेश्वर

विश्वरूपम् ॥ १६ ॥

na'antaam na madhyaam na

punas-tava'adiam pas'yaami

vis'va nis'vara

vis'va-rupam

Nor end, nor middle, nor again Thy beginning see I, O Cosmic Lord, (Thy) Cosmic Form.

किरीटिनं

गदिनं

चक्रिणं

च

तेजोराशि

सर्वतो

दीप्तिमन्तम् ।

XI. 17.

kiritaanam gadinaam cakrīṇaam ca

tejo'raasi

sarvato

diptimantam.

(431) Diademmed, with mace, discus, too, splendrous mass everywhere flaming,

पश्यामि त्वां

दुर्निरीक्ष्यं

समन्ताद्

दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

pas'yaami Tvaam dur-nirīkṣyam

samantaat'

dipta anala'arka-dyutim-a-prameyam

a flaming Fire-Sun-Glory immeasurable,

from everywhere,

त्वमक्षरं

परमं

वेदितव्यं

त्वमस्य

विश्वस्य

परं

निधानम् ।

XI. 18.

Tvam-akṣaram paramam veditavyam

Tvam-asya vis'vasya

paraam

nidhaanam

Thou, the Indissoluble, Highest to be known,

Thou of this Cosmos the Very High Treasure Store,

Thou of this Cosmos the Very High Treasure Store,

CHAPTER XI

त्वमव्ययः शाश्वतधर्मगोप्ता

Tvam-avyayahh s'aas'vata-dharmā-goptaa
Thou, the never-wasting, of Eternal Righteousness the Protector,

अनादिमध्यान्तमनन्तवीर्यम्

An-andi-madhya'antam ananta-viiryam
Without beginning, middle, end, of endless vigour,

पश्यामि त्वा दीप्तिहुताशवक्त्रं

pas'yaami Tvaam diipta- hutaas'a-vaktraam
I see Thee with flaming offering- mouth by

consuming

द्यावापृथिव्योरिदमन्तरं

Dyaavaa-prthivyor-idam*-antarām
(434) (This)* Heaven-Earth-

interspace indeed is pervaded by Thee, the One,

रूपसुग्रीं

ruupam-ugraam
Having seen (this)* form terrible of Thine,

marvellous

सनातनस्त्वं

Sanaatanas-Tvaam
Immemorial Thou

(as) Spirit (as)

अनन्तबाहु

ananta-baahum
of endless arms,

स्वतेजसा

sva-tejasaa
by (Thine) own splendour

व्याप्तं स्वैकेन

vyaaptam Tvaaya'ekena
by Thee, the

One, directions.

लोकत्रयं

loka-tiayam
the world threefold

प्रव्यथितं महाऽऽत्मन् ॥ २० ॥

pravyathitam, Mahaa'atman.
is sore-afflicted, O Great Self.

पुरुषो मतो मे ॥ १८ ॥

Puruso' mato' Me.
the Person- thought by me.

शशिसूर्येनेत्रम् ।

s'as'i-Suurya-Netram
the Moon-Sun (Thine) Eyes,

विश्वमिदं तपन्तम् ॥ १९ ॥

vis'vam-idaam*tapantam.
(this)* world burning.

अमी हि , त्वां
 Amī* hi Tvaaṃ
 Verily Thee (these)*
 सुरसंघा
 sura-saṅghaa*
 God-hosts
 विशन्ति
 viś'anti
 enter, some frightened,
 केचिद्वीताः
 keci't'bhitaaḥh
 with palm-to-
 माञ्जलयो
 praanjalayo'
 palm gesture
 गृणन्ति ।
 gṛṇanti
 pray

स्वस्तीत्युक्त्वा

महर्षिसिद्धसंघाः

1. "Good be [to all] !" the Great Sages and Per-
 2. "Well may it be !" thus having said
 सुवन्ति
 Stuvanti
 hymn
 त्वां
 Tvaam
 Thee
 स्तुतिभिः
 stutibhiḥh
 with chants
 पुष्कलाभिः ॥२१॥
 puṣkalaabhiḥh
 of praise
 abundant.

रुद्रादिभ्यः
 रुद्राः
 Rudraa
 Rudras
 [Destructive
 [Sons of
 [Mother Space]
 वसवो
 Vasavo'
 Vasu-s, these and the
 ये च साध्याः
 ye ca Saadhyaa'
 Saadhyaa-s, these and the
 विश्वे
 Viś've
 [Cosmic
 [The Two Hev-
 [Two Dawn Gods]
 ऽश्विनौ
 aśvinao
 Maruta's ca
 Uusmapaa's ca
 Marut s, and Uusmapaa-s,
 मरुतश्चोष्मपाश्च ।
 marutaś'ch o'shmapaaś'ca

गन्धर्वयक्षासुर-

Gandharva- Yakṣa' A-sura-
 Gandharvas, Yaxa-s, A-sura-s, (these) hosts,
 [Gods of Music] [Kubera's [the Dynamic [Perfecting Ones]
 [Tram] Demon Non-Gods]
 सिद्ध-
 Siddha-
 संधा
 saṁghaa'
 vizante
 Tvaam
 वीक्षन्ते त्वां
 vīkṣante
 behold
 Thee, astonished, too, even all.
 विस्मिताश्चैव सर्वे ॥ २२ ॥
 viśmitaaś'ch eva sarve.

CHAPTER XI

बहुबाहुरूपादम् ।

महाबाहो

बहुवक्त्रनेत्रं

रूपं महते

XI. 23. Rūpaṃ mahat-te

bahu-vaktra-netraṃ,

(437) (This) form great of Thine (with) many mouths, eyes,

bahu-baahu'uru-paadam
Mahaa-baaho,
O Great-Armed One,

(with)

प्रव्यथितास्तथा सः ॥ २३ ॥

लोकाः

दृष्ट्वा

बहुदंष्ट्राकरालं

बहूदरं

bahu-danśtraa-karaalaṃ drśvaa

(with) many bellies, (with) many fangs terrific, having seen,

दीप्तविशालनेत्रम् ।

व्याप्ताननं

दीप्तमनेकवर्णं

नभःस्पृशं

XI. 24. nabhaḥ-sprśaṃ

druptam- aneka-varṇaṃ

(438) 1. the Sky-touching,

drupta-vis'aala-netram
vyaatta'aanaṇaṃ
wide-open (Thy) mouths, blazing (Thy vast [orbbed] eyes,

धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

प्रव्यथितान्तरात्मा

pravyathita'antar-aatmaa

Drśvaa, hi Tvaam
having seen, indeed, Theo,dhrtiṃ na, vindaami ś'amaṃ ca, Viṣṇo.
firm will not do I find (nor) composure, too, Viṣṇu.

दृष्ट्वैव

मुखानि

दंष्ट्राकरालानि च ते

mukhaani

ca te*

XI. 25. Daṃśtraa-karaalaani

(439) (Thy)* fangs terrific and Thy

drśvaa'eva

Kaalaa'anala-saṃmbhaani
Time's [destructive] fire resembling,

कालानलसंभानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥

Dis'o' na jaane na labhe ca s'arma, Prasada, Deva'is'a Jaga'nivaasa.
in all directions not do I know nor obtain, too, comfort. Have mercy, O Shining
Divinity. Lord, World-Abode !

अमी च त्वां धृतराष्ट्र्य पुत्राः सर्वे सैवैवनिपालसवैः ।

XI. 26. Ami' ca Tvaam Dhrtaraastrasya putraahh sarve saba'eva'avani-paala-sa//ghaehh
(440) Moreover into Thee, Dhrtaraastra's sons— all (these)*, with even earth's protective hosts,

भीष्मो द्रोणः सूतपुत्रस्तथा ऽसौ सहासदीरैरपि योधसुह्यैः ॥ २६ ॥

Bhis'mo' Dronahh Suuta-putras-tathaa'sao* saba'asmaduyaer-apī yodha-mukhyaehh
Bhis'ma, Drona, (This)* Suuta's Son [Karna] also with those of ours as well (our) warrior-chiefs,
[See preface]

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्रकरालानि भयानकानि ।

XI 27. Vaktraam te tvaramaanaa' vis'anti da//s'traa-karaalaani bhayaanaakaani
(441) Into mouths of Thine, rushing they enter, with fangs horrific, fear-bringing:

केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

kecit'vilagnaa' das'ana antaresu samdrs'yante chur//taer-uttama angaehh
some sticking in (Thy) teeth-gaps are seen, pulverized (their) highest members (heads).

CHAPTER XI

- XI. 28. यथा नदीना बहवो समुद्रमेवामिमुखा द्रवन्ति ।
 Yathaa nadinaaṃ babavo' many samudram-eva'abhi-mukhaa' dravanti
 As rivers many to the ocean even, forth-facing, flow, ..
 (442)
- तथा तवामी नरलोकावीरा विशन्ति
 Tathaa *tava'amii nara-loka-viiraa' vis'anti
 so these man-world heroes enter
 (into Thy)*
 वक्त्राण्यमिभिज्वलन्ति ॥ २८ ॥
 vaktraaṃṃ'abhi-vi-jvalanti.
 mouths all-round aflame
- XI. 29. यथा प्रदीपं ज्वलनं पतङ्गा विशन्ति समुद्धवेगाः ।
 Yathaa pradipaṃ jvalanaṃ patangaa' vis'anti
 As, (into) blazing flame, flying insects enter
 naas'aaya samrddha-vegaahh
 for destruction with increasing speed.
- तथैव नाशाय विशन्ति लोका- वक्त्राणि समुद्धवेगाः ॥ २९ ॥
 tathaa'eva naas'aaya vis'anti lokaas-
 so, even for destruction, enter the worlds
 Tava'api vaktraaṃṃ samrddha-vegaahh
 with increasing speed.
- लेलिहसे असमानः समन्ता- लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
 Leihyase grasamaanahh samantaat' lokaan samagraan vada-naer-jvaladbhih
 Thou lickest up, grasping from every side, the worlds whole, with mouths ablazing,

तेजोभिरापूर्णे

tejobhir-aapūrya

With splendours having filled

जगत्समग्रं

jagat-samagraṃ

the living world

भासस्तवोग्राः

bhaasas-tava'ugraabha

ray of Thine fierce

प्रतपन्ति विष्णो ॥ ३० ॥

pratapanṭi Viṣṇo
is blazing, Viṣṇu.

आख्याहि मे को

Aakhyaaḥi me ko'

Recount to me Who

भवानुग्रहूपो

bhavaan-ugra-ruupo'

Thyself of awful form.

नमो ऽस्तु ते

Namo' °stu

Te,

देववर प्रसीद ।

Deva-vara prasīda.

O Divinity Best,

Have mercy (on me) !

विज्ञातुमिच्छामि

Vijn'aatum-icchaami

To realize, I wish

भवन्तमाद्यं

bhavantam- aadyam.

Thee (as Thou wert) first.

न हि प्रजानामि

Na hi prajaanaami

tava

तव

pravrttum.

Thy

forth-streaming.

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvāca.

The Blessed Lord said.

कालो ऽस्मि

Kaalo' °smi

Time

लोकक्षय-

loka-kṣaya-

the world-

प्रवृद्धो

kṛt pravṛddho'

maker grown vast.

लोकान्

lokaan

The worlds

समाहर्तुमिह प्रवृत्तः ।

samaahartum-īha pravṛttah

to annihilate here (I) come forth.

XI. 32.

(446)

ऋते ऽपि त्वां न भविष्यन्ति सर्वे ये ऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥
 Rte 'pi tvaam na bhavisyanti sarve ye 'vasthitaahh prati'nikesu yodhaahh.
 Without also thee, (there will) not be [in future] all these ranged in the opposed ranks—
 (these) warriors.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
 Tasmaat- tvam-uttisṭha yas'o labhasva. Jitvaa s'atruun bhunxva raajyaam samrddham.
 (447) Therefore, do thou stand Fame up. Having the over-enjoy thy kingdom full of riches.
 vanquished powerers,

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसावित्र् ॥ ३३ ॥
 Mayaa'eva'ete nihataahh puurvam-eva nimitta-maatraam bhava, Savya-saacin.
 By Me alone these were slain before even. n [mere] tool become, O [even] with left
 [as well as right] hand the thrower.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथा ऽन्यानपि योधवीरान् ।
 Dronam ca Bhismaam ca Jayadratham ca Karnam tathaa'anyaan-api yodha-viraan
 (448) Drona, and Bhisma and Jayadratha and Karna as well, others, too—battle heroes,

Note The four above are those whom Arjuna had reason to fear the most in battle—Drona, his old Preceptor in Military Science, the great-uncle Guardian, Bhisma; Jayadratha whose father had prayed that whoever let his son's slain head onto the ground would himself be broken into a thousand pieces, and Karna, the Sun-God's child by Kuntū, alienated from his half-brothers, with his dreadful shakti weapon.

मया हतोस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ३५ ॥
 Mayaa hataa'tvaaṃ jahi. Maa vyathisthaa' Yudhyasva. Jetaasi rane sapatnaaṃ
 by me slain (already), do thou slay. Do not be sore distressed. Fight ! Thou shalt in battle (thy) persecutors,
 संजय उवाच — conquer

Samjaya uvaaca .
 Sanjaya said :

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलि- वेपमानः किरीटी ।
 Etat'srutvaa vacanaṃ Kes'avasya kṛta'anjaliṃ vepamaaṅgḥh kirīṭiḥ
 (449) This having heard, the word of the Glorious-Haired making the folded- shuddering, the Diademmed.
 One, One (Arjuna),
 नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥
 namaṣ-kṛtvaa bhuuya' eva'aaḥ Kṛṣṇaṃ, sa-gad-gadaṃ bhūta'-bhūtaḥ praṇamya
 reverence having made again even, said to Kṛṣṇa, stammering, frightened, having bent low,

अर्जुन उवाच —

Arjuna' uvaaca :
 Arjuna' said

स्थाने हृषीकेश तव प्रकीर्त्या जगत् प्रहृष्यत्यनुरज्यते च ।
 Sthāne Hṛṣīka'eśa tava prakīrtiyā jagat prahṛṣyati anu-rayate ca
 (450) In place, O Thrilling Sense- Thy fame singing, the Lifeful World rejoices, is enraptured, too.
 [Rightly] Lord

रक्षांसि

Rakṣaṁsi

The fearful demons,

भीतानि

bhūtaani

terrified,

दिशो

dis'o'

to the space-

सर्वे

Sarve

All

नमस्यन्ति

namasyanti

bow down

च सिद्धसंघाः ॥ ३६ ॥

ca siddha-saṁghaah.

too, the Perfected hosts.

quarters

कस्माच्च

Kasmaat'ca

Wherefore, indeed

ते न

te na

they not bow down,

ते न नमेरन् महाऽऽत्मन्

te na nameran mahaa'atman

O Great Soul,

गरीयसे

garīyase

to the greater

ब्रह्मणो

Brahmaṇo'

to the Primeval

ऽप्यादिकर्त्रे ।

opyaadi-kartre

Maker,

(may)

(even)* than

[The 3rd Logos]

अनन्त

Ananta

O Endless One,

देवेश

Deva'is'a

O Shining

जगन्निवास

Jagat'nivaasa

O Life-World

त्वमक्षरं

Tvam-axaraṁ

Thou, (who)* [art]

सदसत् तत्

Sat'a-sat tat

Being- THAT, the Beyond *

परं यत् ॥ ३७ ॥

paraṁ yat*

Sublime ?

Divinity Lord, Abode,

the Indissoluble, Non-Being,

स्वमादिदेवः

Tvam-aadi- devahh

Thou, the Primal Shining

पुरुषः पुराण-

Purusahh Puraṇas-

Person, Ancient,

स्वमस्य

Tvam asya

Thou of this

विश्वस्य

Viś'vasya

Cosmos the sublime

परं निधानम् ।

paraṁ nidhaanam

Treasure-

Divinity

[Supreme]

Store,

GĪTĀA

वेत्ताऽसि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥
 Vettaa'asi vedyam ca param ca* Dhaama Tvayaa tataam vis'vam- ananta-rupa
 Knower Thou art (and) to be known, too, the Very Abode, By Thee is spread the Cosmos, O Endless-
 High forth
 [as on a loom] Formed One,

बायुर्यमोऽग्निर्वरुणः शशङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
 Vaayur- Yamo' agnur- Varuṇaḥ S'as'aaukaḥ Prajaapatiḥ Tvam prapitaamahas'ca
 [God of [Lord of [Thee Creator, Creature's Lord] ancestor as well,
 Wind] Death] Fire] Water]

नमो नमस्ते ऽस्तु सहास्रकृत्वः पुनश्च भूयो ऽपि नमो नमस्ते ॥ ३९ ॥
 namo' namas-te namas-te punas'ca bhuuyo 'pi namo' namas-te.
 Salutation, Salutation to let there A thousand having again and again, also hail, hail to Thee !
 Thee be ! times made

नमः पुरस्तादथ पृष्ठतस्ते नमो ऽस्तु ते सर्वते एव सर्वे ।
 Namah purastat'atha prsthataḥ-te namo' astu te sarvata' eva Sarva.
 Obedience from in front, also from behind to Thee ! where even, O All !

XI. 40.
(454)

- XI. 43. (157) पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
 Pitā'si lokasya ceta'acarasya Tvam-asya Puñyas'ca Gurur-garhyaan
 Father art Thou of the animate and inanimate, 'Thou of this to be revered, too, more than the Guru
 न त्वत्समो ऽस्यभ्यधिकः कुतो ऽन्यो लोकत्रये त्वमहमीदमीदृशम् ।
 Na Tvat-samo 'sti abhyadhikah kuto 'nyo loka-traye In the world threefold, also O (Thou) of unmatched Power ?
 Not of Thee an is there surpassing : whence another ? In the world threefold, also O (Thou) of unmatched Power ?
- XI. 44. (458) तस्मात् प्रणम्य प्रणिधाय कायं प्रसादये त्वाम- aham-'is'am udyam
 Tasmaat pranamya prañidhaaya kaaya'm prasaadaye tvaam- aham-'is'am udyam
 Therefore having prostrated, (having) bent the body, do I seek (Thy) Mercy I (to) the Lord : praiseworthy.
- पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियार्थहंसि देव सोढुम् ॥ ४४ ॥
 Pitā'iva putrasya sakhaa'iva sakhyuhh priyahh priyaaya'arhasi, Deva, soḍhum.
 Father like of the son, comrade-like of comrade, (as) lover to the thou O Shining bear patiently (with me). Beloved, shouldst, Divinity, (with me).
- अदृष्टपूर्वं हृषितो ऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
 A-dṛṣṭa- puurvam hr̥sito 'smi dr̥ṣṭva bhayena ca pravyathita'm mano' me.
 (459) The not seen before, thrilled am I having seen . with fear, too, sore distressed (is) (this) mind of mine

CHAPTER XI

तदेव Tat'eva That [same] (form)* even	मे दर्शय me dars'aya to me [to] show.	देव Deva, ruupam* O Shining Celestial,	रूपं ruupam* be pleased,	प्रसीद prasuda, Shining Divinity Lord,	देवेश Deva'nis'a, O Life-World Abode.	जगन्निवास ॥ ४५ ॥ Jagat'niwaasa. O Life-World Abode.
किरीटिनं Kiriṭinaṃ Diademed,	गदिनं gadinaṃ mace-bearing,	चक्रहस्तम् cakra-hastam discus-handed,	इच्छामि icchaami I wish	त्वां T'vaam Thee	द्रष्टुमहं drasṭum- to see,	तथैव । tathaa'eva as [before] even.
तेनैव tena'eva' (Only)* that	रूपेण ruupena form,	चतुर्भुजेन catur-bhujena four-armed (become)*,	सहस्रबाहो Sahasra-baaho Thou Thousand- armed one,	भव bhava* (Thou of) Cosmic Form.	विश्वमूर्ते ॥ ४६ ॥ Vis'va-muurte.	

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca :
The Blessed Lord said :

मया Mayaa By Me,	प्रसन्नेन prasannena well pleased	तवाजुनेदं tava'Arjuna'idam with thee, Arjuna,	रूपं परं ruupam param form sublime (has been) shown, from Self At-One- ment Yoga	दक्षितमात्मयोगात् । dars'itam- aatma- yogaat
------------------------	---	---	---	---

XI. 47.
(461)

10. 1000
 11. 1000
 12. 1000
 13. 1000
 14. 1000
 15. 1000
 16. 1000
 17. 1000
 18. 1000
 19. 1000
 20. 1000
 21. 1000
 22. 1000
 23. 1000
 24. 1000
 25. 1000
 26. 1000
 27. 1000
 28. 1000
 29. 1000
 30. 1000
 31. 1000
 32. 1000
 33. 1000
 34. 1000
 35. 1000
 36. 1000
 37. 1000
 38. 1000
 39. 1000
 40. 1000
 41. 1000
 42. 1000
 43. 1000
 44. 1000
 45. 1000
 46. 1000
 47. 1000
 48. 1000
 49. 1000
 50. 1000
 51. 1000
 52. 1000
 53. 1000
 54. 1000
 55. 1000
 56. 1000
 57. 1000
 58. 1000
 59. 1000
 60. 1000
 61. 1000
 62. 1000
 63. 1000
 64. 1000
 65. 1000
 66. 1000
 67. 1000
 68. 1000
 69. 1000
 70. 1000
 71. 1000
 72. 1000
 73. 1000
 74. 1000
 75. 1000
 76. 1000
 77. 1000
 78. 1000
 79. 1000
 80. 1000
 81. 1000
 82. 1000
 83. 1000
 84. 1000
 85. 1000
 86. 1000
 87. 1000
 88. 1000
 89. 1000
 90. 1000
 91. 1000
 92. 1000
 93. 1000
 94. 1000
 95. 1000
 96. 1000
 97. 1000
 98. 1000
 99. 1000
 100. 1000

100

५३

अथ

11061171300

Ma dressa voor, aan,
 met hen en hestee

(b)(7)(F)

三

2

[illegible]

ਅੰਤਿਮ

refiner-work.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 08-01-2001 BY 60322 UCBAW

1941

2811 2011

8-11-42-11

Training in

4

—

Feb. 11, 1911

222

1166

100

11. 11. 11

संजय उवाच—

Samjaya' uvaaca :

Samjaya said :

इत्यर्जुनं वासुदेव स्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
 Iti'Arjunaṃ Vaasudevas- tathaa'uktvaa svakam ruupam dars'ayaamaasa bhuuyabh
 (464) Thus to Arjuna, the Son of Vasudeva, so having spoken His own form He showed again,
 [the Indwelling Lord]

आश्वासयामास च भीतिमेनं भूत्वा पुनः सौम्यवपुर्महाऽस्मा ॥ ५० ॥
 aas'vaasayaamaasa ca* bhiitam-enam¹ bhuutvaa punahh saomya-vapur-mahaa'aatmaa
 (and)² caused to breathe freely anew (this) terrified one—having become again gentle-formed (He), the Great-
 Souled one.

अर्जुन उवाच—

Arjuna uvaaca :

Arjuna said :

Note : With the human form comes the familiar 8 + 8 Rhythm.

दृष्ट्वैदं मानुषं रूपं तत्र सौम्यं जनार्दन ।
 Drst'vaa'idaṃ maanusaṃ ruupam tava saomyam Jana'ardana
 (465) Having seen this human form of Thine, gentle, O Man-Arouser.

GIITAA

इदानीमस्मि संवृत्तः

idaanum-asmi sanvrittaḥ

सचेताः

sa-cetaaḥ

with consciousness

प्रकृति

prakṛtiḥ

to its normal nature

गतः ॥ ५१ ॥

gataḥ

gone.

[recovered]

श्रीभगवानुवाच—

Śrī Bhagavaan-uvāca .

The Blessed Lord said .

सुदुर्दर्शमिदं

XI. 52. Sudur- dars'am-idaṁ

(466) Difficult (it is) to see this

देवा

devaa'

The Shining Ones

अप्यस्य

api asya

also of this

रूपं

ruupaṁ*

form.

दृष्टवानसि

dr̥ṣṭavaan- asi

यन्मम ।

ya't'mama

this (form)* which of Mine

रूपस्य

ruupasya

form

नित्यं

nityaṁ

always

दर्शनकाङ्क्षिणः ॥ ५२ ॥

dars'ana-kaṁṣhiṇaḥ.

for a vision long.

नाहं

Na'ahaṁ

Not I by the Scriptures, nor

वेदैर्न

vedaer- na

by fiery purposeful

तपसा

tapasaa

asceticism,

न दानेन न

na daanena na

nor by gifts, nor, too by sacrificial offering

चेज्यया ।

ca'jyayaa

शक्य
s'akya
am possible

एवंविधो

evam-vidho
in this aspect

द्रष्टुं

drastum
to (be) seen,

दृष्टवानसि

drs'tavaan- asi
one who has seen—thou art—Me so

मां यथा ॥ ५३ ॥

भक्त्या

Bhaktiyaa
By devotion,

त्वनन्यया

tu'ananyayaa
verily, without another

शक्य

s'akya aham
[object] am (I)* able

अहमेवंविधो

evam-vidho'
in this aspect, O Arjuna,

ऽर्जुन ।

ज्ञातुं

jn'aatum
to (be) known, to (be) seen, and

द्रष्टुं च

drastum ca
tattvena
in reality

तत्त्वेन

tattvena
to (be) entered, too,

प्रवेष्टुं

pravestum
ca
Paramtapa.

च

परंतप ॥ ५४ ॥

मत्तर्भक्त्यु मत्परमो

Mat-karma-krt' Mat-paramo'
My work doing, Me (thy) Supreme

मद्भक्तः ।

Mat'bhattahh
[Goal], My devotee,

संगवर्जितः ।

sanga-varj'itahh
attachment abandoned,

निर्वैरः

nir-vaerahh
without enmity

सर्वभूतेषु

sarva-bhuutesu
towards all beings,
[It "in "I]

यः स

मामेति

yahh sa'
Maam-eti

पाण्डव ॥ ५५ ॥

Paandava
to Me comes, O Son of Paandu.

GITA

ॐ

A'um

Colophon : Om !

[The Trinity]

हरिः

Harihh !

Hari

[The Ravisher, Vishnu]

ॐ

A'um

Om !

सत्

Sat,

तत्

Tat

THAT !

BEING-NESS !

[the undefinable One]

इति

Iti

Thus

श्रीमद्भगवद्गीतासुपनिषत्सु

S'rmat'Bhagavat'Gitaasu'upanisatsu

in the auspicious blessed song of the Upanisads ;

[Inner Teachings heard at the Guru's Feet]

ब्रह्मविद्यायां

Bramha-Vidyaaayaam

of the Absolute All-One, the Science ;

योगशास्त्रे

Yoga-S'aastro

in the At-One-ment Scripture ,

in S'ru Krsna-Arjuna-samyvaade

श्रीकृष्णार्जुनसंवादे

विश्वरूपदर्शनयोगो

" Vis'va-ruupa-dars'ana-yogo "

" Cosmic Form Vision At-One-ment "

नामैकादशो

naama'ekaadas'o'

is named the Eleventh

ऽध्यायः

°dhyaaayahh.

Discourse.

अथ द्वादशोऽध्यायः
 Atha Dvaadas'o 'dhyayaah
 Now [follows] the Twelfth Discourse.

अर्जुन उवाच—
 Arjuna' uvaca :
 Arjuna : said :

XII. 1. (470)	एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते । Eva/// satata-yuktaa ye bhaktas- tvaan/// paryupaasate Thus, ever attuned, (those) devotees (who) ' Theo encircle with attending adoration, [lit. " sit near on all sides "]]	
ये चाप्यक्षरम् ye ca'api'axaram Those moreover, the indissoluble, who, [on the other hand]	अव्यक्तं avyakta/// the unmanifest	तेषां के योग- tesan/// ko yoga- of those, who At-One-ment [adore], (is) yoga-

विन्तमाः ॥ १ ॥
 vittamaahh ?
 learned most ?

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca :
The Blessed One said :

XII. 2. मय्योवेश्य मनो ये मां नित्ययुक्ता उपासते ।
(471) In me, having absorbed the mind, those who [to] Me constantly attuned, [adoringly] sit near Me,
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥
s'raddhayaa parayaa'upetaas-te Me yuktatamaa mataahh.
with faith supreme endowed, they to Me attuned the best are thought.

XII. 3 त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
(472) Those who indeed the indissoluble, the undefinable, the unmanifest, encircle with attending adoration,
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
sarvatra-gam- a-cintyaa ca kootastham- a-calam dhruvam
everywhere-going, unthinkable, too, on a sky peak, anvil fixed, unshakeable, firm,
[Note : see above, 470]

CHAPTER XII

संनियम्येन्द्रिय-

ग्रामं

XII. 4. Saṁniyamya'indriya-

(473) Having restrained the sense- aggregate,

ते प्राप्नुवन्ति

te praapnuvanti

they reach

मामेव

Maam-eva

Me even, (they who are)

सर्वभूतहिते

sarva-bhuuta-hite

rataahh.

the rejoicers.

रताः ॥ ४ ॥

चेतसाम् ।

cetaasaam

अधिकतरस्तेषाम्

'adhikataras-tesaam

greater of those

क्लेशो

Kles'o'

The travail (is)

XII. 5.

(474)

हि

hi

The unmanifested

अव्यक्ता

Avyaktaa

verily

गतिर्दुःखं

gatir-duḥkhaṁ

(is) a Way with pain

देहवद्भिरवाप्यते ॥ ५ ॥

dehavadbhir-avaapyate.

by the embodied reached.

ये

Ye

Those who

तु

tu

verily

सर्वाणि कर्माणि

sarvaani karmaani

all actions

मयि

Mayi

in Me

संन्यस्य

saṁnyasya

having renounced ;

मत्पराः ।

Mat-paraaḥh

Me (their) ultimate [goal]

XII. 6.

(475)

अनन्येनैव

ananyena'eva

without another [object] even, by At-One-ment yoga (on) Me meditating, they sit near Me [adoringly].-

योगेन

yogena

मां ध्यायन्त

Maam dhyaayanta

उपासते ॥ ६ ॥

upaasate

तेषामहं

समुद्धर्ता

मृत्युसंसारसागरात् ।

XII. 7. Tesaam-aham
(476) Of those I,

samuddhartaa

the Uplifter from death's procession ocean, .

भवामि न चिरात्

bhavaam na ciraat

पार्थ

Paartha

मय्यवेक्षित-

Mayi aaves'ita-

चेतसां ॥ ७ ॥

cetasaam

in Me having fixed (their) consciousness.

मय्येव मन

Mayi'eva mana'

आशत्स्व

aadhatstva

मयि

Mayi

बुद्धि

buddhim

निवेशय ।

nives'aya

the understanding cause to settle down.

निवसिष्यसि

Nivasisyasi

मय्येव

Mayi'eva

अत

ata

ऊर्ध्वं

uurdhvam

न संशयः ॥ ८ ॥

na sans'ayah.

henceforward above on high, without doubt.

XII. 8.

(477)

GIITAA

सर्वकर्मफलत्यागं

sarva-karma-phala-tyaagam

all action-fruit renunciation

ततः

tatah

then

यतात्मवान् ॥ ११ ॥

yata-atmavaan.

controlled thy self.

श्रेयो हि

S'reyo' hi

Better indeed

ज्ञानम्

jn'aanam

wisdom

अभ्यासाद्

abhyasaat'

(is) wisdom than diligent practice.

ज्ञानाद्विज्ञानं

Jn'aanaat'dhyaanaam

Than wisdom meditation

विविशिष्यते ।

vis'isyate.

is distinguished

in excellence.

XII. 12.

(481)

ध्यानात् कर्मफलत्याग-

Dhyaanaat- karma-phala-tyaagas-

Than meditation, action-fruit-renouncing

(excels).

From renunciation

peace without an interval

[immediately] [results]

अद्वेष्टा

a-dveshtaa

Without the repulsion

सर्वभूतानां

sarva-bhuutaanaam

of all (any) creatures,

friendly,

मैत्रः

maetrabh

merciful.

करुण

karuṇa

only

च ।

ca

too,

[immediately] [results]

निर्ममो

nir-mamo'

without mine-ness, without the I-maker,

निरहंकारः

nir-aham-kaarabh

the same in woe (and)

समदुःख-

sama-duḥkha-

the same in woe (and)

सुखः

sukhahh

weal,

क्षमी ॥ १३ ॥

kshami.

patiently enduring.

XII 13.

(482)

CHAPTER XII

संतुष्टः सततं योगी यतात्मा हृढनिश्चयः ।
 XII. 14. *Santustahh* *satatam* *yogin* *yata'aatmaa* *drzha'nis'cayahh*
 Contented continuously, the Attuned One, the controlled Self, the firm resolved,

मय्यर्पितमनो- बुद्धिर्यो मङ्गुक्तः स मे प्रियः ॥ १४ ॥
May'arpita- mano' buddhir- yo' mat'bhaktahh sa' Me priyahh
 In Me offered up (his) mind, (his) understanding, whoso (is) my devotee, he to Me is dear.

यस्मान्नोद्विजते लोको लोकाच्चोद्विजते च यः ।
 XII. 15. *Yasmaat' na'udvijate lokaat' na'udvijate ca yahh'*
 (484) (H-e) from whom not agitated is the world; (he who) from the world (is) not agitated as well

हर्षामर्षमयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥
harsa'amarsa-bhaya'udvegaer-mukto' yahh sa' ca Me priyahh.
 joy-non-joy, fear-anxiety free, whoso (is), he, also, to Me is dear.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
 XII. 16. *Anapexahh s'ucir- daks' udaasino' gata-vyathahh*
 (485) Unexpecting [this and that], resplendently pure, skilful, capable, unconcerned, gone (his) trembling,

सर्वारम्भपरित्यागी

यो

sarva'aarambha-parityaagii

(of) all enterprises the renouncer, who so (is)

मद्भक्तः

Mat'bhaktahh

sa' Me priyahh
he to Me is dear.

स मे प्रियः ॥ १६ ॥

यो न हृष्यति न द्वेष्टि

Yo' na hrasyati na dvesti

He who neither thrills nor dislikes,

न शोचति न काङ्क्षति ।

na s'ocati na kaansa-ati

neither mourns nor yearns,

XII. 17.
(486)

शुभाशुभपरित्यागी

s'ubha'as'ubha- parityaagii

(of) the bright and non-bright the renouncer, devotionful, (such a one), he to Me

भक्तिमान् यः

bhaktimaan yahh

sa' Me priyahh.
is dear.

स मे प्रियः ॥ १७ ॥

समः

XII. 18.
(487)

Samahh

The same in (regard to) the overthrower and the friend as well,—likewise

शत्रौ

s'atrao

ca tathaa

maana'apamaanayohh
in fame and ill-fame

च मित्रे

ca mitre

च तथा

मानापमानयोः ।

शीतोष्ण-

s'rita'usya-

in cold, heat,

सुखदुःखेषु

sukha- du/khesu

pleasure, sorrow

समः

samahh

(is)

sanga-vivarjitahh

attachment-freed,

संगविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिमौनी

संतुष्टो येन केनचित् ।

XII. 19. Tulya- nindaa- stutir-maonni
(488) Balanced in blame (or) praise, silent,

sam'tusto'
contented

yena kenacit
by anything.

अनिकेतः

स्थिरमतिर्भक्तिमान्

मे

प्रियो

नरः ॥ १९ ॥

a-niketahh
without a habitation,

sthira-matir-bhaktimaan
of steady mind, devotionful,

to Me

priyo'
dear (is such a) man.

ये तु

धर्म्यामृतमिदं

यथोक्तं

पर्युपासते ।

XII. 20. Ye tu

dharma'yamrtam- idam*

yathaa'uktam pari'upaasate

(489) They who indeed (this)* righteousness-nectar-of-immortality, as told, [adoring attendance],

श्रद्धांना

मत्परमा

भक्तास्ते

स्तीव

मे प्रियाः ॥ २० ॥

s'radda-dhaanaa'
faith-endowed, Me (their) Supreme Goal, (these)* devotees, they

Mat- paramaa'
bhaktaas-te*

°ti'iva Me priyaahh

surpassingly to Me are dear.

ॐ

हरिः

ॐ

तत्

सत्

A'um

Haribh !

A'um

Tat

Sat,

Colophon :

Om !

Hari

Om !

THAT !

BEING(NESS) !

[The Trinity]

[Vishnu the Ravisher,]

[The undefinable One]

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
 Iti S'rīmat' Bhagavat' Gītāsu 'upaniṣatsu' Bramha-Vidyāyāyāṁ
 Thus in the auspicious blessed song of the Upanisads, of the Absolute All-One, the Science;
 [under teachings heard at the Gurn's Feast]

योगशास्त्रे श्रीकृष्णार्जुनसंवादे

Yoga-S'āstre S'rī-Kṛṣṇa-Arjuna-samvāde^a
 In the At-One-ment Scripture : in S'rī Kṛṣṇa-Arjuna's converse :

भक्तियोगो नाम द्वादशोऽध्यायः
 " Bhakti-Yogo " naama dvādaśo 'ādhyāyabhi.
 " Devotion At-One-ment " (is) the Twelfth Discourse.

इति द्वितीयमुपासनाषट्कम् ॥
 Iti dvitīyam- upāsanāṣṭakam.
 Thus, the Second, the Nearness-in-Adoring-Attendance, aggregate of six.
 [It sitting near]

अथ

तृतीयं

ज्ञानषट्कं

प्रारभ्यते

Atha
Now

Tṛtīyaṃ
the Third,

Jñ'āna ṣaṭkaṃ
the Wisdom, Aggregate of Six [Discourses]

prārabh'yate.
is begun.

अथ

त्रयोदशो

ऽध्यायः

Atha

Tṛayodaśo'
Now [follows] the Thirteenth

°dhyāyāḥ
Discourse

अर्जुन उवाच—

Arjuna' uvāca :

Arjuna said :

[The following is a "ṣṭiṭh" or interpolated verse]

प्रकृतिं

पुरुषं

चैव

क्षेत्रं

क्षेत्रज्ञमेव च ।

Prakṛtiṃ

Puruṣaṃ

ca'eva

ṣetraṃ

ṣetra-jñ'am-
eva ca

(No number) Matter,

Spirit,

too, even,

the field,

the Field-Knower, moreover,

[The Eternal Feminine] [The Eternal Man]

एतद्वेदिदुमिच्छामि

ज्ञानं

ज्ञेयं

च

केशव ॥ १ ॥

(Extra)

Etat' vedidum-icchaami

jñ'ānam,

jñ'eyam

ca

Kes'ava

This to know I wish :

knowledge,

what should be known, too, O Thou of Glorious Hair !

श्रीभगवानुवाच—

S'ri Bhagavaan uvaca
The Blessed Lord said.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
Idam s'ariram, Kaunteya, xetram-iti abhidhiyate.
This body, O Son of Kuntī, the field thus is named
[the pain giver.]

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥
Eta'dyo vetti tam praabuhh xetra-jn'a iti tat'vidahh
This one who knows 1. Him, they call "The Field Knower," thus (speak) the knowers of (THAT)*.

2 It

[The Undefinable]

क्षेत्रज्ञं चापि मा विद्धि सर्वक्षेत्रेषु भारत ।
XIII. 2. Xetra-jn'am ca'api viddhi sarva-xetresu Bhaarata
(491) (That) field-knower, too, also know in all fields, O Son of the Bharata Race;

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥
Xetra-xetra-jn'ayor- jn'aanaam yat*-tat jn'aanaam matam mama.
what* (is) field (and) field-knower-knowledge, that knowledge (is) acceptable (to) Me.

- XIII. 3. तत्क्षेत्रं यच्च यादृक् यद्विकारि यतश्च यत् ।
 Tāt-ṣetram, yat'ca yat'vikāri yataś'ca
 That field: what (it is) and what as well, what (its) whence too
 (it is) like (it is) like यतश्च [it comes] and यत्
 yat what
 स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥ ३ ॥
 Sa' ca Yo' yat-prabhaś'ca tat samāseṇa Me ś'ṛṇu.
 Ho (s) and Who, (and)* what (His) Power, too, that with brevity from Me hear.
- XIII. 4. ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
 Rṣibhir-bahu-dhā gītaṁ chandobhir-vividhah
 By Sages in many ways sung, by metres variously (and) prthak
 severally,
 हेतुमद्विनिश्चितैः ॥ ४ ॥
 hetumadbhir- vniś'cītaḥ
 by that which is reasonable, well-determined,
- XIII. 5. महाशूनान्यहंकारो बुद्धिरन्यक्तम् एव च ।
 Mahā-śūnān'aham'kāro buddhir- anyaktam-
 The great elements, the I-Maker, Intuitive Understanding, the Unmanifested, even ca
 moreover,

GĪTĀA			
XIII. 6. (495)	इच्छा Icchaa Desire,	द्वेषः dvesahh aversion,	दशैकं das'a'ekam ten, one [the mind],
	सुखं sukham pleasure,	दुःखं duḥkham pain,	च पञ्च ca pañca and five, and the senses
		संघातश्चेतना 'saṅghaatas'cetanaa organism, consciousness,	चेन्द्रियगोचराः ॥ ५ ॥ ca'indriya-gocaraahh object-pastures [the subtle elements].
XIII. 7. (496)	एतत् Etat This,	क्षेत्रं kṣetram the field,	वृत्तिः । dhr̥tibh firm will,
	अमानित्वम् a-maanitvam Lack of pride	समासेन samaasena briefly	सविकारमुदाहृतम् ॥ ६ ॥ sa-vikaaram-udaahrtam. with modifications is told.
		अदम्बित्वम् a-dambhitvam unpretentiousness, non-hurtfulness,	अहिंसा a-himsaa patience, uprightness,
	आचार्योपासनं aacaarya'upaasanaam [On] the teacher [adoring] attendance,	शौचं s'aocam purity,	स्थैर्यमात्मविनियहः ॥ ७ ॥ sthaeryam-aatma-viniyababh steadiness, self-restraint,

CHAPTER XIII

XIII. 8. इन्द्रियार्थेषु चैराग्यम्
(497) Towards sense objects
vaeraagyaṃ
dispassion,

अनहंकार एव च ।
an-ahamkāra
non-I-making,
eva ca
moreover,

जन्ममृत्युजराव्याधि-
janma-mṛtyu-jarāa- vyaadhi-
(into) the birth-death, old age-sickness

दुःखदोषानुदर्शनम् ॥ ८ ॥
duḥkha-dosa-anudarsaṇam
pain's fault, a prophetic insight,

असक्तिरनभिष्वङ्गः

पुत्रदारगृहादिषु ।

XIII. 9. a-saktir- an-abhi-su'angahh
(498) Not attached, an absence of complete contact [or absorption]

putra-daara-grhaadisū
in son, wife, home,
[self-identification]

नित्यं च समचित्तत्वम्
nityaṃ ca sama-cittatvaṃ
constantly, too, equal-mindedness

इष्टानिष्टोषत्तिषु ॥ ९ ॥
iṣṭa-an-iṣṭa-upapattiṣu
in wished for (and) unwished for happenings,

मयि चानन्य-
Mayi ca'an-anya-
In Me, too, without another [object]

योगेन भक्तिरव्यभिचारिणी ।
yogena bhaktir-a-vyabhicārīṇī
by At-One-ment yoga (thy) devotion unsfaying.

- सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
 XIII. 13. Sarvataḥ paṇi- paadam tat sarvato' akṣi-s'iro' mukham
 (502) Everywhere (with) hands (and) feet THAT, everywhere with eyes, heads, mouths,
- सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥
 Sarvataḥ s'rutimat' loke sarvam-avaritya tiṣṭhati.
 everywhere ears possessing in the world, all having enveloped, HE stands.

- सर्वेन्द्रियगुणाभासे सर्वेन्द्रियविवर्जितम् ।
 XIII. 14. Sarva'indriya-guṇa'aa-bhaasaṁ sarva'indriya-vivarjitam
 (503) (With) all sense qualities resplendent, (yet) all senses (He has) abandoned.

- असक्तं सर्वभूच्चैव निर्गुणं गुणभोक्तुं च ॥ १४ ॥
 a-saktaṁ sarva- bhrt' ca'eva nir-guṇam guṇa-bhoktr ca
 Unattached (yet) all He supports moreover ; without qualities (yet) (He is) the quality-enjoyer as well

- बहिरन्तश्च भूतानाम् अचरं चरमेव च ।
 XIII. 15. Bahir-antas'ca bhuutaanaam a-caram caram-eva ca
 (504) The without and within, as well, of beings, un-moving, moving, moreover,

सूक्ष्मत्वात्

suukṣmatvaat

from (its) subtlety,

तद्विक्षेयं

TAT'a-vijñ'eyam

THAT (is) the unrealizable

दूरस्थं

duura-sthaṃ

far-standing

च तत् ॥ १५ ॥

चान्तिके

ca'antike

(yet) near too (is) THAT.

अविभक्तं

A-vibhaktam

Undivided as well

च

भूतेषु

bhutesu

in beings,

विभक्तमिव

vi-bhaktam-iva

divided, as it were,

स्थितम् ।

ca

stationed,

XIII. 16.

(505)

भूतमूर्तं

Bhuuta-bhaat

Of beings, the supporter and

च

तज्ज्ञेयं

ca TAT'jn'eyam

THAT to-be-known,

असिष्णु

grasiṣṇu

devouring (and) forthsending as well.

प्रभविष्णु च ॥ १६ ॥

ज्योतिषामपि

Jyotisaam-*api*

Of Lights also

तज्ज्योतिस्तमसः

TAT'jyotis-tamasah

THAT LIGHT than darkness

परमुच्यते ।

param-ucyate.

beyond it is said (to be),

XIII. 17.

(506)

ज्ञानं

jn'aanam

Wisdom, what is to be known,

ज्ञेयं

jn'eyam

what is to be known,

ज्ञानगम्यं

jn'aana-gamyam

wisdom [yet] to be attained,

हृदि

hrdi

in the heart of all

सर्वस्य धिष्ठितम् ॥ १७ ॥

sarvasya dhishtitam.

enshrined,

- XIII. 18. इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
 Iti ættram tatthaa jñ'aañam jñ'eyam ca'uktam samaasatah,
 Thus the field, likewise wisdom, that which is to be known, too, was told with brevity.
- मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥
 mat'bhakta' etat'vijn'aaya mat'bhaavaaya'upapadyate.
 My devotee, thus having realized, (for) my Being he becomes fit.
 [formed]
- XIII. 19. प्रकृतिं पुरुषं चैव विद्वद्यनादी उभावपि ।
 Prakrtim Purusam ca'eva viddhi'an-aadiu ubhau'api
 Nature-Matter The Person-Spirit, moreover, know as the dual Beginninglessness both also ;
 [The Divine Woman] [the Divine Man]
- विकारांश्च गुणांश्चैव प्रकृतिसंभवान् ॥ १९ ॥
 Vikaaraan'ca guṇaana'ca'eva prakrti-sambhavaan.
 Modifications, also, qualities, moreover, nature-born.
- XIII. 20. कार्यकारणकर्तृहेतुः प्रकृतिरुच्यते ।
 Kaarya-kaarana-karttva hetuh prakrtir-ucyate
 Effects, instruments, agentship, (as) the cause, Nature-Matter is said (to be).

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥
 Purusaḥ sukha-duḥkhaanaaṃ bhoktrtve hetur-ucyate.
 Spirit [the PERSON] in pleasure-pains' the cause is said (to be).

पुरुषः प्रकृतिस्थो हि सुङ्क्ते प्रकृतिजान् गुणान् ।
 Purusaḥ prakṛti-stho' hi bhunkte prakṛti-jān guṇān
 The [Supreme] Person, in Nature standing, verily enjoys the Nature-born qualities.

कारणं गुणसङ्गो यस्य सदसद्योनिजन्मसु ॥ २१ ॥
 Kāraṇaṃ guṇa- saṅgo' sya sat'a-sat' yoni-janmasu*
 (This) is the Cause, from (that) quality attachment, (births)* in good and non-good womb.

उपद्रष्टाऽनुमन्ता च भर्ता मोक्ता महेश्वरः ।
 Upadrastā'anumantā ca bhartā bhoktaa mahaa's'varah
 Supervisor, Permitter, as well, Supporter-Husband, Enjoyer, the Great Lord

परमात्मैति चाप्युक्तो देहे ऽस्मिन् पुरुष परः ॥ २२ ॥
 Parama'aatmaa'iti ca'api'ukto' dehe 'smin puruṣ Parah
 the Supreme Self, thus, as well also It is called, in (this) body the PERSON Beyond-Sublime..

CHAPTER XIII

गुणैः सह ।
guṇaehh saha*
the qualities,

च
ca
Mother Nature,
[Matter]

य एवं वेत्ति
Ya' evam vetti
Who thus knows the DIVINE PERSON,
[Spirit]

PURUSAM

वर्तमानो ऽपि
vartamaano' 'pi
be he existing also,

ऽभिजायते ॥ २३ ॥

स भूयो
sa' bhuuyo
he again

is born.

न
na
not

केचिदात्मानमात्मना ।

ध्यानेनात्मनि

पश्यन्ति

केचित'aatmaanam-aatmanaa
some the Self, by the Self

XIII. 24. Dhyaanena'aatmani
(513) By meditation in the Self, see

चापरे ॥ २४ ॥

कर्मयोगेण

योगेन

ca'apare.
too, others.

karma-yogena

by the Knowledge At-One-ment, by the Action At-One-ment.

उपासते ।

श्रुत्वा ऽन्येभ्य

अज्ञानतः

त्वेवम्-

अन्ये

a-jaanatah

tr'evam-

Anye

others

indeed, thus

Others

not [themselves]

knowing.

having heard from others, [adoringly] attend.

upaasate

XIII. 25.

(514)

GITAĀ

ते ऽपि चातिरन्त्येव
Te ^opi ca'atitaranti'eva
They also, too, transcend even

यावत् संजायते
Yaavat sam'jaayate
Whatsoever is brought forth

XIII. 26.
(515)

क्षेत्रक्षेत्रज्ञसंयोगात्

ṣetra-ṣetrajñ'a- sam-yogaat
from field (and) Field-Knower's close union,

समं सर्वेषु भूतेषु
Samam sarvesu bhuutesu
Equal, in all beings

XIII. 27.
(516)

विनश्यत्स्वविनश्यन्तं यः
vinas'yatsu'svavinas'yantam yaḥ
in the perishing, the Unperishing, he

मृत्युं श्रुति-
mṛtyum s'ruti-
death, that which is heard,

परायणाः ॥ २५ ॥

paraayanaahh
(their) highest [goal].

किञ्चित् सर्वं
kimcit sattvam
(of) any being,

स्थावरजङ्गमम् ।
sthaavara-jangamam
fixed (or) moving,

तद्विद्धि
tat'viddhi,
that know,

भरतर्षभ ॥ २६ ॥
Bharata'rsabha
O Bharata's Bull,

तिष्ठन्तं परमेश्वरम् ।
tiṣṭhantam parama'is'varam
stationed, the Supreme Lord,

पश्यति स पश्यति ॥ २७ ॥
pas'yati sa pas'yati.
who sees [thus], he seeth,

CHAPTER XIII

समवस्थितमीश्वरम् ।

सर्वत्र sam-avasthitam-'tis'varam
sarvatra the equally-dwelling Lord,
everywhere, परं param

गतिम् ॥ २८ ॥
gatiṁ.
Way.

पश्यन्ति
pas'yan-hi
seeing indeed

समं Samam-
Equally -
XIII. 28. (517)

ततो याति tato yaati he goes
Tato' Thereupon
हिनस्यात्मनाऽऽत्मानं hinasti'aatmanaa'aatmaanam.
na hinasti'by the self the Self.

सर्वशः । sarvas'ahih
everywhere,
क्रियमाणानि kriyamaanaaṁani
being performed

कर्माणि karmāṇi
actions

च च karmanam
ca moreover,
XIII. 29. (518)

स पश्यति ॥ २९ ॥
sa' pas'yati.
he seeth.

तथाऽऽत्मानमकर्तारं tathaa'aatmaanam-a-kartaaraṁ
so the Self as without action,
पश्यति pas'yati
seeth

यः yah
he who

यदा yada
Yadaa
When

भूत- bhuuta-
of beings

पृथग्भावमेकस्थमनुपश्यति ।
pṛthak' bhaavam-ekta-satham- anupas'yati
the diversified existence in One stationed he discerns,

XIII. 30.
(519)

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥
 tata' eva ca vistaaraṁ Bramha saṁi-padyate tadaa
 thence even too (Its) spreading forth, (he discerns)*, the All-One he becomes then.

अनादित्वाविर्गुणत्वात्

परमात्मा ज्यमव्ययः ।

XIII. 31. An-aaditvaat' nir-guṇatvaat Parama'aatmaa'ayam-avyayabh
 (520) From Beginninglessness, from Attributelessness, the Supreme Self—THIS—Inexhaustible

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥
 s'arira-stho' 'pi* Kaunteya na karoti na lipyate.
 (though)* body-stationed, O Son of Kuntī, neither does He act, nor is He besmeared.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
 Yathaa sarva- gataṁ saukṣmyaat'aakaas'aaṁ* na'upalipyate
 As the everywhere pulsating (space)* from subtlety is not stained,

सर्वत्रावस्थितो देहे तथाऽऽत्मा . नोपलिप्यते ॥ ३२ ॥
 Sarvatra'avasthito' dehe tathaa'aatmaa na'upalipyate.
 everywhere stationed in the body, so the Self is not besmeared.
 [contaminated]

CHAPTER XIII

यथा , प्रकाशयत्येकः

XIII. 33. Yathaa prakaas'ayati Ekahh
As shines forth the One (Sun)* [illuminating] (this) whole world,
(522)

कृत्स्नं लोकमिमं रविः ।
krtsnam lokam imam* Ravihh*

क्षेत्रं क्षेत्री

xetram xetru

the field, the field-owner,

तथा

tathaa

1. in this way, the whole

कृत्स्नं

krtsnam

irradiates, O Son of Bharata's Race.

भारत ॥ ३३ ॥

Bhaarata.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं

Xetra-xetra-jn'ayor- evam-antaram

XIII. 34. Of field and field-knower both thus the interior distinction,
(523)

ज्ञानचक्षुषा ।

jn'aana-cakṣuṣaa
by wisdom's eye,

भूतप्रकृतिमोक्षं

bhuuta-prakṛti- moṣaam

for beings from matter-nature's deliverance,

च

ca

too (they)* who

ये

ye

vidur-yaanti te* Param.
(so) know, go to the Sublime Beyond.

विदुर्यान्ति ते परम् ॥ ३४ ॥

ॐ

A'um

Om !

Colophon : [The Trinity]

हरिः

Harihh !

Har !

[The Ravisher, Vāsuh]

ॐ

A'um

Om !

[the undefinable One]

तत्

Tat

THAT !

BEING-NESS !

सत्

Sat,

GIITAA

इति

It

Thus

श्रीमद्भगवद्गीतासूपनिषत्सु

S'rīmat' Bhagavat' Gītāsu 'upaniṣatsu

in the auspicious blessed song of the Upanisads;
[Inner Teachings heard at the Guru's Feet]

त्रयविधायं

Bramha-Vidyāyānām

of the Absolute All-One, the Science ;

योगशास्त्रे

Yoga-Sāstre

S'rī-Kṛṣṇa Arjuna-samvade

in S'rī Kṛṣṇa-Arjuna's converse,

श्रीकृष्णार्जुनसंवादे

क्षेत्रक्षेत्रज्ञविभाग-

" xetra-xetra-jñān-vibhāga-

योगो

Yogo "

At-One-ment "

नाम

naama

(is) named

त्रयोदशो

Trayo'das'o

the Thirteenth

सत्यायः

°dhya'yahh.

Discourse.

अथ चतुर्दशोऽध्यायः
 Atha Caturdas'o' °dhyayaahh
 Now [follows] the Fourteenth Discourse.

श्रीभगवानुवाच—

S'rii-Bhagavaan-uvaca :
 The Blessed Lord said :

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
 XIV. 1. Param ° bhuuyahh jñ'anaanaam jñ'aanam-uttamam
 (524) The Sublime Beyond again shall I proclaim, of knowledges the Knowledge Ultimate,
 यज्ज्ञात्वा यत् ज्ञानमुपाश्रित्य परं सिद्धिमितो गताः ॥ १ ॥
 yat'jñ'atvaa yat'jñ'atvaa paraam siddhim-ito' gataahh.
 which, having known, the silent sages, all to very high Achievement hence have gone.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
 XIV. 2. Idam jñ'aanam-upaas'ritya mama saadharmyam-aagataahh
 (525) This Wisdom having refuted in, (to) My equal stature having come,

GIITAA

सर्गे ऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥
 during creation likewise are they not additionally born, (nor)* in dissolution do they tremble as well.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भे दद्याम्यहम् ।
 Mama your-mahat'Bramha. Tasmin garbhau dadhaami'aham
 My womb (is) the Great All-One. Into that the embryo give I.

संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
 Sambhavaahh sarva-bhutaanaam tato bhavati Bhaarata.
 The birth of all beings thence becomes, O Son of the Bharata Race

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
 Sarva-yonisu, Kaunteya, murtayahh sambhavanti yaahh*
 (527) (In) all wombs, O Son of Kuntii, (whatever)* forms are well become,

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥
 Taasaam Bramha Mahat your-Aham bija-pradahh ptaah.
 Of these the All-One (is) the Great Womb—I the Seed-Giver Father.

- XIV. 5. सत्त्वं राजस्तम इति गुणः प्रकृतिसंभवाः ।
 Sattva/// Rajas-tama' it i guṇaahh prakṛti-sambhavaahh
 (528) Balance-Harmony, Motion, Inertia-Immovability, thus, the qualities, nature-born,
- निबध्नन्ति महाबाहो देहे देहिनामव्ययम् ॥ ५ ॥
 nibadhnanti, Mahaa-baaho, dehe dehinaṃ-avyayam.
 They bind 1. down, O Mighty-Armed one, in the body, the Embodied Inexhaustible One.
 2. fast
- तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
 Tatra sattva/// nir-malatvaat prakaaś'akam- an-aamayam
 (529) There, harmony-balance, from stainlessness, light-giving, without disease,
- सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥
 sukha-saṅgena badhnaati jñāna-saṅgena ca'an-aghā.
 by 1. pleasure-attachment binds, by wisdom-attachment, too, O Unstraying One.
 2. happiness
- XIV. 7. रजो रागात्मकं विद्धि तृष्णासङ्ग- समुद्भवम् ।
 Rajo' raaga'aatmakam/// viddhi tṛṣṇaas'āṅga- samudbhavam
 (530) Motion (as) passion's self, know, by thirst [for life]-great attachment sourced,
 [greed]

GĪTĀ

तन्निवध्नाति

Tat'nibadhnaati,
That binds 1. down,कौन्तेय
Kaunteya,
O Son of Kuntī,

2. fast

कर्मसङ्गेन

karma-sangena
by action-attachment,

देहिनाम् ॥

dehinam.

the Embodied One.

तमस्त्वज्ञानजं

Tamas- tu'a-jñāna-jam
Inertia-Immobility verily (as) unwisdom-born,

XIV 8.

(531)

विद्धि

viddhi
know,

मोहनं

mohanaṁ
the deceiver

सर्वदेहिनाम् ।

sarva-dehinam
of all the embodied ;

प्रमादालस्य-

Pramaada'alasya-
by heedlessness, indolence(and)
[assitude]

निद्राभिस्तन्निवध्नाति

nidraabhis- tat'nibadhnaati,
drowsiness that binds fast,

भारत ॥ ८ ॥

Bhaaratā

O Son of the Bharata Race.

सत्त्वं

Sattvam

XIV. 9

(532)

Harmony-Balance in happiness

सुखे

sukhe

सञ्जयति

sanjayati
attaches (itself) ;

रजः

rajahh
motion, in action,

कर्मणि

karmaṁ,
Bhaaratā.

भारत ।

ज्ञानमावृत्य

Jñānam-āvṛtya
Wisdom, having enveloped,

तु

tu

indeed,

तमः

tamahh
inertia-immovability,

प्रमादे

pramaade
in heedlessness

सञ्जयत्युत ॥ ९ ॥

sanjayati'uta.

attaches (itself) verily.

रजस्तमश्चाभिभूय

भवति भारत ।

XIV. 10. Rajas-tamas'ca'abhibhuuya

(533) Motion-Inertia too having [been] overpowered, harmony-balance becomes, O Son of the Bharata Race.

रजः सत्त्वं तमश्चैव

सत्त्वं रजस्तथा ॥ १० ॥

Rajahh sattvam tamas'ca'evn
Motion harmony, inertia moreover
(becomes when) (are overpowered), (becomes, having overpowered)तमः Tamahh
Inertia rajas-tathaa.
harmony- motion likewise.

सर्वद्वारेषु

देहे

प्रकाश

उपजायते ।

XIV. 11. Sarva-dvaresu

(534) (When)* in all portals in (this)* body

ऽस्मिन्

प्रकाश' prakaa's'a'
radianceupa-janyate
is well-born—

ज्ञानं

यदा तदा

विद्याद्विवृद्धं

सत्त्वमित्युत ॥ ११ ॥

jn'aaannu yadaa* tadaa
(the light) of wisdom—, then let (man) know greatly increasedvidyaa' vivriddhaa
sattvam-iti'uta
is harmony-balance.

लोभः

प्रवृत्तिरारम्भः

स्पृहा ।

XIV. 12. Lobhahh

pravrttir-aaambhaahh

karma/aaam-a-s'amaahh

sprihaa

(535)

Greed, the undertaking

of actions, unrest, desire

GIITAA

रजसेतानि

rajaś'etaani
in motion these

जायन्ते

jaayante
are born, in

विवृद्धे

vivṛddhe,
great increase,

भरतर्षभ ॥ १२ ॥

Bharata'srabha.
O Bharata's Bull.

अप्रकाशो

Aprakaś'o
Non-shining,

उप्रवृत्तिश्च

°pravṛttis'ca
non-forthgoing, too,

प्रमादो

pramaado'
heedlessness,

मोह

moha'
bewilderment,

एव च ।

eva ca
moreover

तमसेतानि

tamaś'etaani
in inertia-immovability these

जायन्ते

jaayante
are born, through

विवृद्धे

vivṛddhe
(its) great increase,

कुरुनन्दन ॥ १३ ॥

Kuru-nandana.
O Kuru-rejoiced-in.

यदा

Yadaa
When

सत्वे

sattva
in harmony's

प्रवृद्धे

pravṛddhe
great increase,

तु

tu
indeed, to dissolution

प्रलयं

pralayaṃ
goes

याति

yaati
the body-bearer,

देहभृत् ।

deha-bhṛt
goes

तदोत्तमविदां

tadaa 'uttama- vidadaaṃ
then on the; Supreme Knowers'

लोकानमलान्

lokaan-a-malaan
worlds unsullied,

प्रतिपद्यते ॥ १४ ॥

pratipadyate
he sets his foot

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

ॐ XIV. 15.
(538)

Rajasi
In motion

pralayaṃ
to dissolution
having gone,

karma-sangisu
the action-attached,

jaayate.
one is born.

तथा मूढीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

Tathaa
Then

pralunas-tamasi
dissolved in inertia,
in senseless ones' wombs,

jaayate.
one is born.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

XIV. 16. Karmasahh
(539) Of action

su-krtasya' aahuhh
well done, they declare
harmonious,

saattvikam
nir-malam
without soil,

phalam.
(is) the fruit.

रजसस्तु

फलं

दुःखम्

अज्ञानं

तमसः

फलम् ॥ १६ ॥

Rajasas-tu
Of motion indeed,

phalam
the fruit (is)
sorrow.

A-jn'aanam
Ignorance,

tamasahh
of inertia,

phalam.
(is) the fruit.

सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।

XIV. 17.
(540)

Sattvaat
From harmony

samjaayate
is born
wisdom.

jn'aanam.
Rajaso'
From motion

lobha
greed,
even so.

eva
even so.

प्रमादमोहौ

Pramaada- mohao

Headlessness and unconsciousness

तमसो

tamaso'

from inertia, the two become

भवतो

bhavato'

ज्ञानमेव च ॥ १७ ॥

°jn'aaṇam-eva ca

unwisdom moreover.

ऊर्ध्वं गच्छन्ति

सत्त्वस्था

Urdhvaṃ gacchanti

sattva-sthaa'

the balanced-seated ,

मध्ये

madhye

are stationed

तिष्ठन्ति

tisṭhanti

are stationed

राजसाः ।

raajasaahh

the motionful.

XIV. 18.

(541)

जघन्यगुणवृत्तिस्था

jaghanya-guṇa-vṛtti-sthaa'

Of the lowest quality manner-fixed, downwards

अधो

adho'

गच्छन्ति

gacchanti

go

तामसाः ॥ १८ ॥

taamasaaḥh

the inert ones.

नान्यं

na anyaaṃ

(When)* not other

गुणैभ्यः

guṇebhyaḥh

than the qualities

कर्तारं

kartaaraṃ yadaa'

(as) the doer,

द्रष्टाऽनुपश्यति ।

drasṭaa'anupas'yati

the spectator perceives ;

गुणैभ्यश्च

guṇebhayaś ca

(when)* than the qualities too

परं

paraṃ

a Beyond more sublime

वेत्ति

vetti

he knows ,

मद्भावं

Mad'bhaavaṃ

so' °dhigacchati

to My being

he approaches

॥ १९ ॥

so' °dhigacchati

he approaches

CHAPTER XIV

गुणानेतानतीत्य गुणान् देही देहसमुद्भवान् ।
 गुणान-etaan* -atitya trun dehu* deha-samudbhavaan
 (543) (These)* qualities having transcended, the three (that are) the body (co)-originators—

जन्ममृत्युजरादुःखैर्विमुक्तो ॐतम-अस'नूते.
 janma-mrtyu-jaraa-duḥkhaer-vimukto* ॐrtam-as'nute.
 (from) the birth-death-old-age-misery set loose (the body dweller)* immortality's nectar tastes and enjoys.

अर्जुन उवाच—
 Arjuna' uvaca :
 Arjuna said :

कैलिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
 guṇaan-etaan* atito' bhavati, Prabho?
 (544) By what signs (these)* three qualities as the transcender becomes he [known], O Lord ?
 किमाचारः कथं गुणानतिवर्तेते ॥ २१ ॥
 Kim-nacaarahh ? Kathaaṁ guṇaan-ativartate ?
 [By] what conduct ? How, qualities does he go beyond ?

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvāca :
The Blessed Lord said :

- XIV. 22. **प्रकाशं च प्रवृत्तिं च मोहम् एव च पाण्डव ।**
(545) **Prakaśaṁ ca pravṛttim ca mohaṁ eva ca Pāṇḍava,**
Brightness and forthgoing and unconsciousness, moreover, O Son of Paandu,
(he who)* does not dvesth dislike na ni-vṛttaani nor [things] disappearing kaanśati longs for ;

- XIV. 23. **उदासीनवदासीनो गुणैर्यो न विचाल्यते ।**
(546) **(He who) *Udaasīnavaṭaasīno' guṇair- yo' n vicaalyate**
"neutral-like seated, by the qualities is not shaken :

गुणा वर्तन्त इत्येव यो ज्वतिष्ठति नेङ्गते ॥ २३ ॥
guṇaa' vartanta' iti eva* yo' jvatisṭhati na'ingate ,
"the qualities (only)* revolve ", thus (saying) he who apart standeth (and) does not stir ;

समदुःखसुखः

स्वस्थः

समलोष्टाश्मकाञ्चनः ।

XIV. 24. Sama-duḥkha- sukhahh

sva-sthahh

sama-loṣṭa-as'ma-kañcanahh

(547) The same in pain and pleasure, [in the] Self-standing,

The same to a clod of earth, a sling-pebble,

[Self-reliant]

and shining gold :

तुल्यप्रियाप्रियो

धीरस्तुल्यनिन्दाऽऽत्मसंस्तुतिः ॥ २४ ॥

tulya- priya-a-priyo'

dhīras- tulya-nindaa'aatma-samstutibh

balanced to loved and unloved,

firm, balanced in blame to Self and choruses of praise :

मानापमानयोस्तुल्यस्तुल्यो

मित्रारिपक्षयोः ।

XIV. 25.

Maana-apamaanayos- tulyas- tulyo'

mitra'ari- parayohh

(548) In honour and dishonour balanced ; balanced

to friendly (and) hostile sides .

सर्वारम्भपरित्यागी

गुणातीतः

स उच्यते ॥ २५ ॥

sarva'aarambha- parityaagi

guṇa-atitahh

sa' ucyate.

Of all undertakings on every side the renouncer ; " The qualities-transcended-one " he is said (to be).

मां च यो

इव्यभिचारेण

भक्तियोगेन

सेवते ।

XIV. 26.

Maam ca yo'

vyabhicarena

bhakti-yogena

sevate

(549)

Me, too, he who

by non-straying

devotion-at-onement

serves,

GĪTĀ

स गुणान्

sa guṇaan

he (these) *qualities

समतीत्यैतान्

samatutya 'etaan*

having completely transcended, (for) the

ब्रह्मभूयाय

Bramha-bhuuyaaya

All-One (1) becoming

(2) absorption

कल्पते ॥ २६ ॥

kalpate.

worthy is he.

ब्रह्मणो हि

Bramhano hi*

(Indeed)* the All One's

प्रतिष्ठा

prasthāa

foundation-place

इहम्

'aham

I; of Immortality's nectar inexhaustible, 'too,

शाश्वतस्य च

s'aas'vatasya ca*

of everlasting

धर्मस्य

dharmaasya

righteousness (too)*, of Happiness to the one uttermost acme

सुखस्यैकान्तिकस्य

sukhasya ekaantikasya

ca

as well.

च ॥ २७ ॥

ॐ

A'um

Om !

[The Trinity]

हरिः

Harih !

Har

[Vishnu the Ravisher.]

ॐ

A'um

Om !

तत्

Tat

THAT !

BEING (NESS) !

[The undefinable One]

इति

Iti

Thus

श्रीमद्भगवद्गीतासूपनिषत्सु

S'rīmat'Bhagavat'Gītāsu upanīsatu

in the auspicious blessed song of the Upanisads ,

[inner teachings heard at the Guru's Feet]

ब्रह्मविद्यायां

Bramha-Vidyāyānāṁ

of the Absolute All-One, the Science;

योगशास्त्रे

Yoga-S'aastre

In the At-One-ment Scripture ;

श्रीकृष्णार्जुनसंवादे

S'ri-Kṛṣṇa-Arjuna-saṁvaade

in S'ri Kṛṣṇa-Arjuna's converse ;

गुणत्रयविभागयोगो

" guṇa-traya- vibhāga-Yogo "

"The Three-Qualities' Distinction At-One-ment "

नाम

naama

(is) named,

चतुर्दशो

Catur-das'o

the Fourteenth

ऽध्यायः

ādhyāyāḥh.

Discourse.

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaca.
The Blessed Lord said :

अथ

Atha

Now [follows]

पञ्चदशो

Pancadas'o'

the Fifteenth

ऽध्यायः

°dhyayaahh

Discourse

ऊर्ध्वमूलमधः

XV. 1. Urdhva-muulam- adhahh-
(551) Above, the root ; below,

शालमश्वत्थं

s'aakham-as'vattham
the branches—the holy Bo Tree
[Pipal Tree]

प्राहुरव्ययम् ।

prahur-avyayam
they call (it) inexhaustible.

छन्दांसि यस्य

chandaamsai yasya*
(Of this)* longings for [sense] delights

पर्णानि

parhaani
(are) the leaves. He who that

यस्तं

वेद स वेदवित् ॥ १ ॥
veda sa.
knows, he a [Divine] Knowledge-
Knower (is)

Note First meaning given is above. The second is " " metrical vedic hymns " The first meaning makes better sense in the context of the first 3 s'lokas of Discourse XV.

The first meaning makes better sense

CHAPTER XV

अधश्चोर्ध्वं	प्रसृतास्तस्य	शाखा	गुणप्रवृद्धा	विषयप्रवालाः ।
XV. 2.	Adhas'ca 'uurdhvaṃ (552) Downwards and upwards	s'aakhaa' gūṇa-pravṛddhaa' branches quality-swollen,	gūṇa-pravṛddhaa' quality-swollen,	visaya-pravaalaahh the objects of the senses, its budding sprouts,
(11+11 Rhythm S'lokas 2-5)	मूलान्गनुसंतानि	कर्मनुबन्धीनि	कर्मनुबन्धीनि	मनुष्यलोके ॥ २ ॥
अथश्च	muulaani'anusaaṃtataani	karma'anubandhani	karma'anubandhani	manusya-loke
Adhas'ca	muulaani'anusaaṃtataani	karma'anubandhani	karma'anubandhani	manusya-loke
Downwards, too	(its) roots are ramified,	action binding	action binding	in the man-world.
न	रूपमस्येह	तथोपलभ्यते	नान्तो न	चार्दिने च संप्रतिष्ठा ।
XV. 3.	Na ruupam-asya'iha tathaa'upalabhyate	'Na'anto na	ca'aadir- na ca saṃpratisthaa	ca'aadir- na ca saṃpratisthaa
(553)	Not the form of this here so is perceived,	not an end, nor	indeed a nor too	its firm foundation,
अश्वत्थमेनं	सुविरूढमूलम्	असङ्गश्लेषेण	दृढेन	छित्त्वा ॥ ३ ॥
as'vattham-enam*	su-viruuḍha-muulam	a-sanga-s'astreṇa	drḍhena	chittvaa
Bo Tree	of well-grown roots	by non-attachment's weapon	strong	having hues down,
(this)*	ततः	तत् परिमार्गित्वं	यस्मिन्	गता
XV. 4.	Tatahi padam	tat ¹ parimaarगतavyam	gataa'	na ⁺ divartantu bhuuyahh
(554)	Then (that)* step	is to be sought in which	those who	do (not)* again.
				return
				[It " the gone ones "]

GHATA

- तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥
 Tam eva ca'adyam PURUSAM prapadye yatah pravrttih prasrtaa puraani*
 "To that, moreover, PERSON- I surrender whence (the ancient)* forthgoing
 the Primeval SPIRIT issued.
- निर्मान- मोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
 nir-maana- mohaa' jita- sanga- dosaa' adhi'aatma- nityaa' vinivrtta-kaamaaahh
 Without pride and bewildered- conquered the attach- in the substratum constant, turned back
 ment, craving,
 सुखदुःखसंज्ञै- गच्छन्त्यमूढाः पदमन्ययं तत् ॥ ५ ॥
 sukhaduḥkha-saṁjñai- gacchanti 'a-muudhaahh padam-avyayam TAT.
 (from) duality set loose— by pleasure-pain known, go the bewildered 1. to the Goal undiminishable—THAT
 [that duality] 2. to (that)* "
- न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
 Na TAT' bhaasayate suuryo* na *s'as'aanko na paavakahh
 Nor does (the Sun) * THAT illuminate, nor (does) the Moon, nor Fire,
 यद्वत्वा न निवर्तन्ते तद्भा परमं मम ॥ ६ ॥
 Yat' gatvaa na nivartaante TAT' Dhaama paramam mama.
 To which having gone, nor do they return—THAT, the Abode Supreme of Mine.
 (the Ineffable)

- XV. 7. **ममैवांशो जीवलोकै जीवभूतः सनातनः ।**
 Mama'eva'ans'o' juva-loke juva-bhuutahh sanaatanahh
 Of Me 1. only in the life-world, a lifeful being having become—the Eternal One,
 (557) 2. even a portion
- मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥**
 manahh-sasṣṭhaani'indriyaani prakṛti-sthaani karsati.
 Mind, the Sixth [sense] [with its] senses [Five] in nature-matter stationed, (HE) attracts,
 (558) यच्चाप्युक्तामतीश्वरः । yat'ca'api'utkraamati'is'varahh
 The body into which He reaches down, (from) which too also He ascends—the LORD IS'VARA—
 वायुरेन्धानिवाशयात् ॥ ८ ॥ vaayur-gandhaan-iva'aas'ayaat.
 wind (with) fragrances from their resting-places.
- XV. 9. **श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।**
 S'rotram ca'vuhh spars'anam ghrāṇameva ca
 Ear, eye, and taste, moreover,
 (559) गृहीत्वैतानि संयाति samyaati
 having seized these [sense-essences], He wanders [with them] (like)*
 रसं रसनं घ्राणमेव च ।
 taste, moreover,
 (559) वायुरेन्धानिवाशयात् ॥ ८ ॥
 wind (with) fragrances from their resting-places.

अधिष्ठाया

adhiṣṭhāya
presiding over,

मनश्चायं

manas ca 'āyam
in the mind as well,

this [Jiva], the sense objects, He closely serves.

विषयानुपसेवने ॥ ९ ॥

visayaan- upa-sevate.

उत्क्रामन्तं

XV. 10. Utkraamantam
(560)

1. Rising from (or)
2. Passing out of

स्थितं

वाऽपि

sthitam vaa'api
abiding with also (or)

भुञ्जानं वा गुणान्वितम् ।
bhunjaanam vaa* guṇa'anvitam
enjoying.
quality-accompanied.

विमूढा

vīmūḍhaa'
(Him) the bewildered one

नानुपश्यन्ति

na 'anupas'yanti
does not perceive, (but)

पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

pas'yanti jñāna-cakṣuṣḥ.
they do see—the wisdom-eyed

यतन्तो

Yatanto'
StrivingXV 11.
(561)

योगिनाश्चैनं

yoginas' ca 'enam
the harmonized ones, too, This,

पश्यन्त्यात्मन्यवस्थितम् ।

pas'yanti 'aatmani'avasthitam
see, in the Self, near abiding ;

यतन्तो

Yatanto
strivers,

ऽप्यकृतात्मानो

°pi 'a-kṛta aatmaano
though, (with) a not-[yet] formed Self

नैनं

na enam
do not This

पश्यन्त्यचेतसः ॥ ११ ॥

pas'yanti a-cetasahh
see—the unaware ones

यदादित्यगतं

तेजो

जगद्भासयते

ऽखिलम् ।

XV. 12. Yat'aaditya- gataṃ

tejo'

Jagat'* bhaasayate

okhilaṃ

(562) That which in pulsates—(that) splendour, (that which)* makes shining (the with naught missing, the Sun life'ful world)*

[Lit. "gapless "]

यच्चन्द्रमसि

यच्चाग्नौ

तत्तेजो

विद्धि मामकम् ॥ १२ ॥

Yat'candramasi

yat'ca'agnao

tat-tejo

viddhi Maamakam.

That which (is) in the Moon, that which too (is) in fire, that Splendour know as Mine.

गामाविश्य

च

भूतानि

धारयाम्यहमोजसा ।

XV. 13.

Gaam- aavis'ya

ca

bhuutaṇi

dhaatayaami'aham-ojasaa

support I by vital energy.

(563) The earth pervading too,

beings

I

support

I by vital energy.

पुष्णामि चौषधीः

रवाः

सोमो

भूत्वा

रसात्मकः ॥ १३ ॥

Puṣṇaami ca'osadhihih

sarvaahh

Somo'

bhuutvaa

rasa'aatmakahh

I nourish, too, the plants all ; the Moon's Healing having of the savoury sap essence (I),

Nectar become.

[" Delight of the spirit "—Sri Aurobindo See IX-20]

अहं

वैश्वानरो

भूत्वा

प्राणिनां

देहमाश्रितः ।

XV. 14.

Ahaṃ

vaas'vaanaro'

bhuutvaa

praṇiṇaṃ

deham-aas'ritahh

(564) I, the living fire [benefitting all men] having become of the vital ones' body the sheltered one,

GĪTĀ

प्राणापान-

prāṇa apaṇa

the life-breaths in and out well-yoked,

समायुक्तः

sam-aa-yuktah

पचायन्नं

pacaami'annam

I cook the foods

[digest]

चतुर्विधम् ॥ १४ ॥

catur-vidham.

Note foods munched, licked, sucked and sipped.

सर्वस्य

Sarvasya

Of all,

(11+11 Rhythm)

चाहं

ca'aham

too, I (am)

in the heart

हृदि

hrdi

संनिविष्टो

samnivistō

intimately linked.

[enshrined]

मत्तः

Mattah

From Me

memory, wisdom, denial, as well,

स्युतिज्ञानमपोहनं च ।

sytir-jñanam-
apohanam ca

वेदैश्च

Vedaes'ca

(By all)* The Divine

Scriptures, too,

सर्वैरहमेव

sarvaer*-aham-eva

(am) I, alone

वेद्यो

vedyo

that which is

to be known.

लोके

loke

पुरुषौ

Purusao

in the world (is)

क्षरः

ksarah

The dissoluble

सर्वानि

sarvaani

(are) all

भूतानि

bhuutaani

beings ;

as on a sky-peak anvil fixed,

कूटस्थो

kūṭha-stho

One is said (to be).

उच्यते ॥ १६ ॥

ucyate.

क्षरश्चाक्षर

ksarah'ca'akṣara

the dissoluble and the Indissoluble

moreover,

एव च ।

eva ca

only,

वेदान्तकृद्वेदविदेव

vedaanta-kṛt' Veda-vit'eva

the Veda-Knower, too—I,

चाहम् ॥ १५ ॥

ca'aham.

- XV. 17. उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
 Uttamah PURUSAS-tu'anyabh Parama'atmaa'iti'udaahrtahh
 The Highest PERSON-SPRIT indeed (as) another-- the Supreme Self thus is called.
- यो लोकत्रयमाविश्य विमर्त्यन्य बिभर्ति ॥ १७ ॥
 Yo' loka-trayam-aavis'ya bibharti'avyaya' Is'varahh.
 HE who the three worlds having entered, nourishes--(HE) the inexhaustible LORD HIS'VARA.
- XV. 18. यस्मात् क्षरमतीतो ऽहमक्षरादपि चोत्तमः ।
 Yasmaat xaram-atuto' o'ham a-xaraat'api ca'uttamahh
 Whereas the Dissoluble transcended have I, (and) of the Indissoluble also too (I am) the Ultimate,
- अतोऽस्मि वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥
 ato' 'smi vede ca prathitahh PURUSA'UTTAMAHH
 Hence am I in the world, in the Divine Knowledge too famed as the PERSON-SPRIT
 Scriptures BEST.
- XV. 19. यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
 Yo' Maam-evam-a-sammuudho' jaanaati PURUSA'UTTAMAM
 He who Me even not completely bewildered knows as the PERSON-SPRIT HIGHEST.

GIITAA

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥
 SA Sarva-vit'bhajati MAM sarva-bhaavena Bhaarata.
 HE the All-Knower adoringly worships ME with all [his] being, O Son of the Bharata Race.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
 Iti gūhyatamaṁ śāstram idam-uktam Mayaa'an-gha
 Thus this* secret-most teaching, was spoken by Me, O Unstraying One.

एतद् बुद्ध्वा बुद्धिमान् स्यात् - कृतकृत्यश्च भारत ॥ २० ॥
 Etat'buddh'vaa buddhimaan syaat kṛta-kṛtyas'ca Bhaarata.
 This, having known, wisdom filled may you become, one who has done his work, O Son of
 [the work-achieved one] the Bharata Line !

ॐ हरिः तत् सत्
 A'um Harih ! A um tat Sat,
 [The Ravisher, Viṣṇu] [The Trinity] [The undefinable One] THAT BEING-NESS !

इति

श्रीमद्भगवद्गीतासुपनिषत्सु

ब्रह्मविद्यायां

Iti

S'rīmat'Bhagavat'Gītāsu'upaniṣatsu

Bramha-Vidyāyām

Thus

in the auspicious blessed song of the Upanisads,
[inner teachings heard at the Guru's Feet]

of the Absolute All-One, the Science:

योगशास्त्रे

श्रीकृष्णार्जुनसंवादे

Yoga-S'āstre

S'rīn-Kṛṣṇa'Arjuna-saṁvāde

In the At-One-ment Scripture :

S'rīn Kṛṣṇa-Arjuna's converse :

पुरुषोत्तमयोगो

"Purusa'uttama-Yogo"

"THE PERSON SPIRIT ULTIMATE AT-ONE-MENT" (is)

नाम

naama

named,

पञ्चदशो

Pauca-das'o

the Fifteenth

ऽस्यायः

'odhyaayaḥh.

Discourse.

अथ बोद्धवो ऽध्यायः
 Atha Sodas'o 'adhyayaahh
 Now [follows] the Sixteenth Discourse

श्रीभगवानुवाच—
 S'ri Bhagavaan uvaaca
 The Blessed Lord said

XVI. 1 (57A)	असयं A-bhayam Fearlessness,	सत्त्व- sattva- of Being	संशुद्धिज्ञानयोग- sams'uddhir- jn'aana-yoga- a thorough Purification, Wisdom-At-One-ment	व्यवस्थितिः । vyavasthitibh firm-fixed,
	दानं daanam Gift-giving,	दमश्च damas'ca restraint, and	यज्ञश्च yajn'as'ca [sacred] studious recitation, fiery purposeful asceticism,	स्वाध्यायस्तप sva adhyaayas-tapa' aaryavam uprightness,
	अहिंसा A-himsaa Non-hurtfulness.	सत्यमक्रोधस्त्यागः satyam- a-krodhas-tyaagabh truthfulness, wrathlessness, renunciation,	शान्तिरैशुनम् । s'aantir- a-paes'unam peace, non-tale-bearing,	

CHAPTER XVI

दया dayaa Compassion for [all]	भूतेष्वलोलुप्त्वं bhūntesu 'a-loluptvaṃ beings, non-covetousness,	मार्दवं maardavaṃ mildness	ह्रीरचापलम् ॥ २ ॥ hrīr- a-caapalam modesty, absence of fickleness,
तेजः Tejahh Splendour,	क्षमा xamaa patient-endurance,	धृतिः dhr̥tiḥ firm will.	शौचमद्रोहो ś'aucam-adroho' purity, absence of malice, not undue pride,
XVI. 3. (573)	भवन्ति bhavanti (These) become	संपद saṃpadaṃ endowments	दैवीम् daevīṃ Divine'
	दम्भो Dambho' Ostentation,	दर्वो darpo' arrogance,	अभिजातस्य abhi-jaatasya, of the born.
XVI. 4. (574)	अज्ञानं a-jñ'ānaṃ Un-wisdom,	चामिजातस्य ca'abhi-jaatasya of the born,	क्रोधः krodhahh wrath,
	अज्ञानं a-jñ'ānaṃ Un-wisdom,	पाथं Paartha, O Son of Prithaa	पाशुव्यमेव च । paarasyam-eva ca roughness, moreover,]]
		संपदमासुरीम् ॥ ४ ॥ saṃpadam-aasurīm are endowments un-God-like,	
		भारत ॥ ३ ॥ Bhaarata. O Son of the Bharata Race.	

- XVI. 5. (575) **दैवी** **संपद्धिमोक्षाय** **निबन्धायासुरी** **मता ।**
Daevi **sampat vimokṣaya** **nibandhaaya'asuri** **matā.**
Divine **endowments (are) for liberation.** **For complete bondage (are) it is deemed.**
the non-God-like
- मा** **शुचः** **संपदं** **दैवीमभिजातोऽसि** **पाण्डव ॥ ५ ॥**
Maa **s'ucāḥh** **sampadam** **daevīm abhi-jaato 'asi** **Paṇḍava.**
Do not **grieve** **to endowment** **Divine art thou born,** **O Son of Paṇḍu.**
- XVI. 6. (576) **द्वौ** **भूतासर्गौ** **लोके** **ऽस्मिन्** **दैव** **आसुर** **एव च ।**
Dvau **bhūta-sargau** **loke** **'asmīn' daeva'** **aasura'** **eva ca.**
Two **being-creations in (this)* world (there are)** **—the Divine, the un-Godlike** **moreover.**
- दैवो** **विमतरशः** **प्रोक्त** **आसुरं** **पार्थ** **मे** **शृणु ॥ ६ ॥**
Daevō **vistaras'ahh** **prokta'** **Aasuram,** **Pārtha,** **Me** **s'ṛṇu.**
The Divine **in detail** **(has been) told.** **The un-Godlike, O Son of Pṛthaa, from Me hear.**
- XVI. 7. (577) **पृवृत्ति च** **निवृत्ति च** **जना न** **विदुरासुराः ।**
Pravṛttim ca **nivṛttim ca** **janā na** **vidur-aasuraāḥh**
Forth-pulsing and **back-pulsing, too, (these) men** **do not know—the un-God-like ones**

न शौचं नापि चाचारो न सत्यं नेषु विद्यते ॥ ७ ॥
 na s'aucam na'api ca'acaaro' na śatyam tesu vidyate.
 Nor purity, nor, also too, right conduct, nor truth in them
 असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
 asatyam apratiṣṭhaṁ te jagat' aahur- "an-īś'varam
 Devout of Truth, without a (firm) foundation the pulsating life-world (they)* call "without a Lord"

XVI. 8. "A-satyam- a-pratiṣṭham " te* the pulsating life-world (they)* call "without a Lord"

अपरस्परसंभूतं किमन्यत् कामहेतुकम् ॥ ८ ॥
 A-paras-para-sambhūtam. Kim-anyaṭ kaama-haetukam."
 (1) " (Simply) from one (and) another born. (but) craving the cause ? "
 (2) a-para = "not from one and another

[Not in evolutionary succession of cause and effect]

एतां दृष्टिमवष्टभ्य नष्टात्मानो ऽल्पबुद्धयः ।
 Etaam dr̥ṣṭim-avaśṭabhya nasta'aatmaano 'lpa-buddhayahh
 This view held fast, the ruined selves, of small understanding,
 प्रभवन्त्युग्रकर्माणः क्षयाय जगतो ऽहिताः ॥ ९ ॥
 prabhavanti'ugra- karmasrabh kṣayaaya jagato' hītaahh.
 Come forth, they, the fierce-actioned ones, for the destruction of the motionful —(they) the maleficent ;
 world

GIITAA

- XVI. 10 काममाश्रित्य दुष्पूरं दम्भ- मानमदान्विताः ।
 (580) Kaamam-aas'ritya dushpuuraṁ dambha- maana-mada-anvitaahh
 Craving-refuged, hard to fill, ostentation, pride, intoxication-possessed,
 [satisfy] [accompanied]
- मोहाद् ग्रहीत्वाऽमद्ग्राहन् प्रवर्तन्ते श्युचित्रताः ॥ १० ॥
 mohaad grahitvaa'a-sat' graahaan pravartante 's'uci-vrataahh,
 From stupefaction gripped, non-good addictions they engage in—(they) of impure vows.
- XVI. 11. चिन्तामपरिमया च प्रलयाऽन्ताममुपाश्रिताः ।
 (581) Cintaam-a-parimeyaaṁ ca pralaya'-antaam-upaas'ritaahh
 Cares immeasurable, too, (nil) dissolution's end engulfed in,
- कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥
 kaama-upabhoga' paramaa' Etaavat iti nis'citaahh
 Craving's gratification (their) highest [goal], "Thus much [is all] thus convinced (are they).
- XVI. 12. आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
 (582) (By) aas'aa-paas'a- s'ataer-baddhaahh kaama-krodha-paraayaṁaahh
 expectations' cords in hundreds bound, craving-anger (their) highest [aim].

ईहन्ते

iḥante

They strive

कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

kaama-bhoga'artham-a-nyayaena'artha-saṁcayaan.

for craving-enjoyment's sake, by unjust means for wealth's hoards.

इदमद्य

Idam-adya

This today

मया

mayaa

by me

लब्धम्

labdham.

obtained.

इदं

Idam*

This

प्राप्स्ये

praapsye

I shall obtain---

मनोरथम् ।

mano-ratham.

mind-chariot [desire].

XVI. 13.

(583)

' इदमस्तीदमपि

Idam- asti'idam-api

This (possession)* is [now mine].

मे भविष्यति

me bhavisyati

mine shall be

पुनर्धनम् ॥ १३ ॥

punar-dhanam.*

again---wealth-possession.

असौ

Asao

XVI. 14.

(584)

मया

mayaa

by me

हतः

batah

is slain.

शत्रुर्हन्तिष्ये

s'atrur*-hanisye

(This)* overpowering enemy I shall slay and others also.

चापरानपि ।

ca'aparaan-api.

ईश्वरो

Iis'varo' oham-aham

A Lord-- I I

ऽहमहं

bhogu.

the enjoyer.

सिद्धोज्झं

Siddho' oham

Perfect I---

बलवान् सुखी ॥ १४ ॥

balavaan sukhii.

strong, happy.

GIITAA

XVI. 15. आढ्यो
(585) Aādhyo'
"Wealthy,

उभिनवानस्मि
'bhu-janavaan-asmi.
well-born am I.

को ज्यो दस्ति सहशो मया ।
ko' 'nyo sti sadrs'o' mayaa ?
Who (or) what other is like unto me ?

यद्ये द्दास्यामि मोदिष्य
Yārye daasyaami modisyā :"
"I will sacrifice, give alms, (and) be merry."
[" for my own purposes " is implied in the form of the first verb]

इत्यज्ञानविमोहिताः ॥ १५ ॥
Iti'ajñ'aana-vimohitaahh.
Thus [say] the un wisdom-bewildered-befooled ones,

अनेकचित्तविभ्रान्ता

XVI. 16. Aneka-citta-vi-bhraantaa'
(586) By many thoughts reeling,

मोहजालसमावृताः ।
moha-jaala-sam-aavrtahh
by folly's net enmeshed,

प्रसक्ताः

प्रा-सक्ताह्य
pra-saktaahh
Strongly clinging

कामभोगेषु
kaama-bhogesu
to craving's gratifications,

पतन्ति नरके
patanti narake
they fall into hell

शुचौ ॥ १६ ॥
's'ucāo
impure.

आत्मसंभाविताः

XVI. 17. Aatma-sam-bhaavitaahh
(587) Self esteemed,

स्तब्धा
stabdhāa
rigid,

धनमानमदान्विताः ।
dhaana-maana-mada'navitaahh
(by) wealth-pride-intoxication accompanied,

यजन्ते

yajante

They worship

[for their own purposes]

नामयज्ञैस्ते

naama-yajñ'aes-te*

by nominal sacrifices,

दम्भेनाविधिपूर्वकम् ॥ १७ ॥

dambhena'a-vidhi-puurvakam.

by ostentation contrary to the ancient rule.

अहंकारं

XVI. 18.

Ahaṁkāraṁ

I-making,

बलं

balaṁ

brute force,

दर्पं

darpaṁ

arrogance,

कामं

kaamaṁ

craving,

क्रोधं च

krodhaṁ ca

wrath, too,

संश्रिताः ।

saṁśritaḥ

clinging to,

saṁśritaḥ

clinging to,

मामात्म-

Maam-aatma-

Me, in their own (and) in other bodies

परदेहेषु

para-dehesu

(and) in other bodies

प्रद्विषन्तो

pra-dvīśanto*

hating,

ऽभ्यसूयकाः ॥ १८ ॥

abhi-asūyakaahh.

(they) the reviling detracting ones,

तानहं

Taan-ahaṁ*

These

द्विषतः

dviṣataḥ

the hating,

क्रूरान्

kruuraan

cruel blood-thirsty ones,

संसारेषु

saṁsaareṣu

in the world's procession

नराधमान् ।

naraa'adhamaan

among men the vilest.

क्षिपाम्यजस्रमशुभानासुरीब्धेव

xipaaṁi'ajastam-a-s'ubhaan aasurisu'eva

I cast down always into non-bright, un-Godlike even,

योनिषु ॥ १९ ॥

yonisu.

wombs.

- XVI. 20. आसुरी योनिमापन्ना मूढा जन्मनि । जन्मनि ।
 (590) Aasuriṃ yonim-aapannaa' muudhaa' janmani
 Into the un-Godlike womb-fallen, the stupidified ones, in birth (after) birth,
 मामप्राप्यैव कौन्तेय ततो यान्त्यधमा गतिम् ॥ २० ॥
 Maam-a-praapya'eva, Kaunteya, tato' yanti'adhamaaṃ gatiṃ.
 Me, not having reached even, O Son of Kuntū, thence they go the nethermost way.
 [lowest]
- XVI. 21. त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
 (591) Trividhaṃ narakasya'idaṃ* dvaaraṃ naas'anam-aatmanah
 Triple of (this)* hell (is) the gate destructive of the Self—
 कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥
 Kaamahḥ krodhas-tathaa lobhas- Tasmaat etat-trayaṃ tyajet
 Craving, Anger, also Greed. Therefore, this triplet let one abandon.
 एतैर्विमुक्तः कौन्तेय तमोद्वारैश्चिभिर्नरः ।
 (592) Etaer-vimuktaḥ, Kaunteya, tamo dvaaraas-tribhir- narahh
 From these set free, O Son of Kuntū—
 inertia's gates threefold—man

- आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥
 aacarati'aatmanahh s'reyas- Tato' yaati paraaṃ gatim.
 Accomplishes his own betterment. Thence he reaches the Very High Way [Goal].

यः शास्त्रविधिमुख्यं वर्तते कामकारतः ।
 XVI. 23- Yabhi s'aastra-vidhim-utsrya vartate kaama-kaaratahh.
 (593) He who the Scriptures' Rule having cast away exists [for himself alone] under craving's impulsion.
 न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥
 Na sa' siddhim-avaapnoti na sukhāṃ na paraaṃ Gatim.
 Neither (does) he perfection obtain nor happiness, nor the Very High Goal.
 [Sublime Beyond Way]

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
 XVI. 24. Tasmat' s'aastram pramaaṇam te kaarya'a-kaarya-vyavasthitau
 (594) Therefore the Scripture (is) authority to you (in the of what-should-be done and-should-not-be-
 determination)¹ done.
 [Lit "the to-be-done " etc]

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहसि ॥ २४ ॥
 jñ'atvaa s'aastra-vidhaana'uktam karma kartum-ihā'arhasi.
 Having known the Scripture-rule declared, action to do here thou oughtest.
 [in the world]

GITA

ॐ

A'um

Colophon :

Om !

[The Trinity]

हरिः

Haribh !

Hari

[Vasun the Ravisher,]

ॐ

A'um

Om !

तत्

Tat

THAT !

[The Undefinable One]

सत्

Sat,

BEING (NESS) !

इति

Iti

Thus

श्रीमद्भगवद्गीतासुपनिषत्सु

S'rumat'Bhagavat'Gitaasu'Upanisatsu

in the auspicious blessed song of the Upanisads :

[Inner Teachings heard at the Guru's Feet]

योगशास्त्रे

Yoga-S'aastre

in the At-One-ment Scripture :

श्रीकृष्णार्जुनसंवादे

S'ri-Kṛṣṇa'Arjuna-samvaade

in S'ri Kṛṣṇa-Arjuna's converse,

दैवासुरसंपद्धिभाग-

daeva'aasura-sampat'vibhaaga-

"The Divine-Un-Godlike-Endowment-

Distinction

योगो

Yogo "

At-One-ment "

नाम

naama

named

षोडशो

so'das'o'

the Sixteenth

उच्यते ॥

o'dhyaayahh.

Discourse.

ब्रह्मविद्यायां

Bramha-Vidyaayaam

of the Absolute All-One, the Science :

अर्जुन उवाच—

Arjuna' uvaca :
Arjuna said :

अथ सप्तदशोऽध्यायः
Atha Saptadas'o' dhyayyahh
Now [follows] the Seventeenth Discourse.

ये	शास्त्रविधिमुत्सृज्य	यजन्ते	श्रद्धया	ऽन्विताः ।
Ye	s'astra-vidhim- utsrjya	yajante	s'raddhayaa'	°nvitaahh
XVII. 1. Those, who	the S'astras rule have cast away.	worship,	by faith	accompanied,
तेषां	निष्ठा तु का	कृष्ण	सत्त्वमाहो	रजस्तमः ॥ १ ॥
tesaam	nisthaa tu kaa,	Krsna,	sattvam-aho	rajas-tamahh ?
Their	ultimate state indeed, what (is it) O Krsna,—	1. harmonious,	(or)	motionful, (or) inert ?
		2. good		

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvāca .
The Blessed Lord said :

- XVII. 2. त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
(596) Tri-vidhaa bhavati s'raddhaa dehinaaṃ saā* sva-bhaava-jaa
 Threefold is (that)* of the embodied by one's own nature born
- राजसी चैव तामसी चेति ता शृणु ॥ २ ॥
 raajasu ca'eva taamasu ca'iti taaṃ s'ṛiṇu.
 motionful, moreover, inert too [concerning] these hear.
- XVII 3 सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
(597) [One's inherent] sarvasya s'raddhaa bhavati, Bhaarata.
 [the innate] being conforming to, everyone's faith becomes, O Son of the Bharata Race.
- श्रद्धामयो इयं पुरुषो यो यच्छुद्धः स एव सः ॥ ३ ॥
 S'raddhaa-mayo' iyaṃ Puruṣo' Yo' yat's'raddhaḥ sa' eva sah
 Faith-formed (is) this PERSON Whoever (he be) whatever (his) faith (be) that only (is) he,

- XVII. 4. यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
 (598) Yajante They worship, do the balanced ones, the Shining Ones, Earth's Elementals (and) malignant gnomes taamasaa' the motionful (worship). janaahh. people.
- प्रेतान् भूतगणाश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥
 Pretaan bhuuta-gaanaams'ca'anye yajante taamasaa' janaahh. people.
 Ghosts (and) elemental hosts, too, others worship —the inert
- XVII. 5. अज्ञास्त्राविहितं घोरं तप्यन्ते ये तपो जनाः ।
 (599) A-s'astra- vihitam ghoram tapyante ye* tapo' janaahh
 Not scripture ordained, terrible, (they who) endure fiery purposeful asceticism —people,
- दम्भाहंकारसंयुक्ताः कामरगवल्गान्विताः ॥ ५ ॥
 dambha'ahanmkaara- samyuktaahh kaama-raaga- bala'anvitaahh
 (With) ostentation and I-making well-linked, (by) craving-passion-brute-force accompanied,
- कश्यपः शरीरस्थं भूतग्राममचेतसः ।
 Karsayantahh s'arura-stham bhuuta-graamam- a-cetasahh
 Making lean [by torment] the body-stationed elements' assemblage, without awareness,

GĪTĀA

मां

Māam

(Torturing) ME,

चैवान्तःशरीरस्थं

ca'eva'antahh-s'arura-stham
too, even, within the body seated,

आहारस्त्वपि

Aahaaras-tu'api

Food indeed also

सर्वस्य

sarvasya

for all

त्रिविधो

tri-vidho'

of a threefold nature

तान्

taan

these

विद्वद्यासुरनिश्चयान् ॥ ६ ॥

viddhi'aasura-nis'cayaan.

know as of non-Godlike conviction.

भवति

bhavati

is

प्रियः ।

priyahh.

liked.

यज्ञस्तपस्तथा

Yajn'as-tapas- tathaa

Sacrifice, burning purposeful asceticism likewise,

दानं

daanaam

gift-giving, of these

तेषां

tesaam

of these

भेदमिमं शृणु ॥ ७ ॥

bhedam-imam s'rnu.

the break-up, this hear.

[classification]

सुखप्रीतिविवर्धनाः ।

sukha-pruti-vivardhanaahh

happiness, relish-increasers,

आयुः-

Aayuhh-

(602) The life span,

सत्त्वबलारोग्य-

sattva-bala'aarogya-

[goodness]

स्थिरा

sthiraa

substantial,

हृद्या

hridyaa'

heart-strengthening

or cordial

सात्त्विकप्रियाः ॥ ८ ॥

saatvika-priyaahh.

foods (are), to the balanced, dear.

- 39 XVII. 9. कटुः लवणस्युष्ण- तीक्ष्णरूक्ष- विदाहिनः ।
 (603) katu amla- lavana'ati'usna- tuxna-ruuxa- vidaahinah
 Bitter, sour, salty, too hot, 1. sharp, harsh, inflammation causing,
 2. pungent [thirst-producing]

आहारा राजस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥
 aaharaa' raajasasya'istaa' du'khkha-s'oka'aamaya-pradaahh
 Foods (are) for the morionful coveted —the sorrow-grief-disease-givers.

- यातयामं गतरसं पूति पर्युषितं च यत् ।
 XVII. 10. Yaata-yaamaa' gata-rasa' puuti puryusita' ca yat
 (604) Gone over a watch, gone the savour, putrid, over a night old, and that which
 उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥
 ucchistam- api ca'amedhya' bhojana' taamasa-priyam.
 (Is) leavings also, as well, the unclean— (this) food (is) to the next loved.

- अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
 XVII. 11. A-phala'aa-kaamabhir- yajn'o' vidhi-drst'o' ya' ijjate
 (605) By the no-fruit-longing-for ones, (that)* sacrifice rule directed, which is offered

यष्टव्यमेवेति

yastavyam- eva'iti

(As) "the rightful-to be-offered" only, thus with the mind fixed in meditation that is harmonious (sacrifice)*

मनः

समाधाय

sam-aa-dhaaya sa'

saattvikabh

स सात्त्विकः ॥ ११ ॥

अभिसंधाय तु फलं
Abhisandhaaya tu phalam
Having aimed (verily), at fruit,

दम्भार्थमपि

dambha'artham- api

चैव

यत्

yat

moreover, that which

इज्यते

Ijyate,

offered,

Bharata-s'restha,

O Bharata-best,

भरतश्रेष्ठ

तं

tam yajn'am

that sacrifice

विद्धि राजसम् ॥ १२ ॥

viddhi

raajasam.

as motionful.

XVII. 13. विधिहीनमसृष्टान्नं

Vidhi-hinam- a-srsta'annam

(By) ordinance lacking, without giving food,

मन्त्रहीनमदक्षिणम् ।

mantra-hinam- a-dakṣiṇam

words of power lacking, without gifts,

श्रद्धाविरहितं

s'raddhaa-virahitam

Of faith devoid, (such)

यज्ञं

yajn'am

sacrifice

(as)

तामसं

taamasam

of the mert

(they)

परिचक्षते ॥ १३ ॥

paricakṣate.

declare.

- XVII. 14. देव- Deva- द्विज- dvi-ja- गुरु- guru- प्राज्ञ- पूजनं shौचमार्जवम् ।
 (608) To the Shining Ones, the twice-born, the spiritual guide, the wise,—worship; purification, uprightness,
- ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १५ ॥
 bramhacaryam-a-himsaa ca s'aariram tapa ucyate.
 Chastity, non-hurtfulness, too, "bodily asceticism" is called.
- XVII. 15. अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
 (609) An-undvega-karam vaakyam satyam priya-hitam ca yat
 Non-excitement-creating speech, truthful, pleasant, beneficial, as well, that which
- स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥
 svaadhyaya-abhyasana ca'eva vaak'mayam (vaangmayam) tapa - ucyate.
 (1s) by sacred recitation study's practices moreover, (such) "the speech-asceticism" is said (to be).
- मनःप्रसादः सौम्यत्वं 'मौनमात्मविनिग्रहः ।
 XVII. 16. Manahh-prasaadah saomyatvam maanam-aatma-vinigrahah
 (610) The mind's translucence, gentleness, silence, self-restraint,

GĪTĀ

भाव-

bhaava-

The feeling's

संशुद्धिरित्येतत्तपो

saṁs'uddhir- iti 'etat-tapo'

Thorough purification,

अद्वया परया तप्तं

By faith the highest suffered,

अफलाकाङ्क्षिमियुक्तैः

[performed]

अफलाकाङ्क्षिमियुक्तैः

a-phala-'aa-kaanxibhir- yuktaehh

(By the) the no-fruit expecters, (by the) Attuned Ones,

सत्कारमानपूजाऽर्थे

Sātkaara- maana- puujaa'artham

For good treatment, honour, worship's sake,

क्रियते तदिह

kriyate tat iha

done that here

Is [so] [in this world]

प्रोक्तं राजसं

proktaṁ raajasam

is called motionful,

चलमध्रुवम् ॥ १८ ॥

calam-adhravam

movable, unsteady.

मानसमुच्यते ॥ १६ ॥

maanasam-ucyate.

Mental, is said (to be).

तपस्तन्निविष्टं

tapas-tat* tri-vidham

(that)* burning purposeful asceticism three-fold

नरैः ।

naraehh

by (those) men,

परिचक्षते ॥ १७ ॥

paricaxate

they declare.

दम्भेन चैव यत् ।

dambhena ca'eva yat

by ostentation, moreover, that which

चलमध्रुवम् ॥ १८ ॥

calam-adhravam

movable, unsteady.

मूढग्राहेणात्मनो

XVII. 19. muuḍha- graahena'aatmano'
(613) By stupid seizing of the Self,

यत् पीडया क्रियते तपः ।
yat piḍayaa kriyate tapahh
that with torture is done, (that) burning purposeful
asceticism,

परस्योत्सादनार्थं

(Or)¹ (which is)* for another's ruin's sake

वा तत् तामसमुदाहृतम् ॥ १९ ॥
vaa tat taamasam-udaahrtaam.
that, inert is called.

दातव्यमिति

XVII. 20.

(614) (That which)* ought to be given, thus, which gift is given to the non-requiring.

यद्दानं दीयते ऽनुपकारिणे ।
yat'daanaam diiyate 'nupa-kaarine

देशे काले च
des's kaale ca

In a (proper) place (and) time, and to the (proper) too,
recipient

पात्रे च तद्दानं सात्त्विकं
paatre ca tat'daanaam saattvikaam
That gift [as] harmonious

स्मृतम् ॥ २० ॥
smrtaam.
is remembered.

यत्तु

प्रत्युपकारार्थं

XVII. 21.
615) That which indeed for return benefit's sake

फलमुद्दिश्य
phalam-uddis'ya
fruit 1. demanding
2. aimed at

वा पुनः ।
vaa* punahh
again

GĪTĀA

दीयते च

diyate ca
Is given, too,

परिक्लिष्टं

pari-kṛiṣṭam
on every hand with difficulty,

तद्दानं

tat'daanam
that gift

राजसं स्मृतम् ॥ २१ ॥

raajasam
motionful
is remembered.

अदेशकाले

a des'a-kaale
Not in place (or) time,

यद्दानमपात्रेभ्यश्च

yat'daanam-a-paatrebhyas'ca
that gift (which) to the unreceptive too

दीयते ।

diyate
is given,

असत्कृतमवज्ञातं

a-satkr̥tam-a-vaj'n'aatam
Inhospitably, disrespectfully,

तत्

tat
that

तामसमुदाहृतम् ॥ २२ ॥

taamasam-udaahr̥tam.
inert
is called.

ओं तत् सदिति

XVII. 23. A'UM-TAT SAT'iti
(617)"OM TAT SAT" thus
The Trinity-THAT-BEINGNESS

निर्देशो

nir̥des'o'

thus the designation

ब्रह्मणस्त्रिविधः

Bramhayaas- tri-vidhahh
of the ABSOLUTE ALL-ONE threefold

स्मृतः ।

smrtahh
is remembered.

ब्राह्मणस्तेन

Bramhayaas-tena*

(By this)* the Vedic Rules,

वेदाश्च

vedaas'ca

यज्ञाश्च

yaj'n'aas'ca

divine knowledge scripture and sacrifices too

विहिताः पुरा ॥ २३ ॥

vihitaahh puraa.
(were) ordained of old.

तस्मादोमित्युदाहृत्य

XVII. 24.
(618)Tasmaat' OM-iti'udaahrtya
Therefore. "OM" thus having uttered,

यज्ञदानतपः-

yajn'a-daana-tapahh-
sacrifice, gift, fiery purposeful ascetic acts

क्रियाः ।

kriyaahh

प्रवर्तन्ते

pravartante
Proceed,

विधानोक्ताः

vidhaana'uktaahh
as by ordinance laid down,

सततं

satatah
always

ब्रह्मवादिनाम् ॥ २४ ॥

Bramha-vaadinaam.
for the All-One expounders,

तदित्यनमिसंघाय

XVII. 25.
(619)Tat'iti'an-abhu-sam-dhaaya
"THAT" thus (saying), not having wished

फलं

phalam
for fruit,

यज्ञतपः-

yajn'a-tapahh-
sacrifice, fiery purposeful ascetic

क्रियाः ।

kriyaahh

दानक्रियाश्च

daana-kriyaas'ca
Gift-giving acts, too,

विविधाः

vividhaahh
of various kinds are done

क्रियन्ते

मोक्षकाङ्क्षिभिः ॥ २५ ॥

moxa-kaans'ibhih
(by) liberation aspirants.

सद्भावे

XVII. 26.
(620)Sat'bhaave
In [the sense of] Reality-Existence

साधुभावे

Saadhu-bhaave
in the Holiness state too

च

प्रयुज्यते ।

prayujyate
is connected.
[correlated]

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥
 pras'aste karmāṇi tatthaa sat's'abdhah Paartha yujyate.
 In praiseworthy actions also "SAT"-(thus) the word, O Son of Pritha, is linked.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
 Yajñ'e tapasi daane ca sthithih sat'iti ca'ucyate.
 In sacrifice, burning purposeful gift-giving, too, firmness, "SAT" -thus as well is said (to be).
 सद्दियेवाभिधीयते ॥ २७ ॥
 sad'diye'vābhidhiyate ॥ २७ ॥
 Beingness, Beingness thus even is named

कर्म कैव तदर्थीयं तपस्तप्तं कृतं च यत् ।
 Karma ca'eva tat'arthīyaṃ tapas-taptaṃ kṛtaṃ ca yat'
 Action, moreover, for THAT'S sake, tapas-taptaaṃ
 अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
 A-s'raddhayaa hutam dattam tapas-taptaṃ kṛtaṃ ca yat'
 Without faith, (whatever)* is offered, given, (or) for fiery purposeful suffered (and) done, too,
 असत्सुच्यते asceticism

असत्सुच्यते पार्थ न च तत् मेव नो इह ॥ २८ ॥
 a-sat ity ucyate, Na ca tat' me'ya no' iha
 "A-Sat" Non-being, thus it is said, O Son of Pritha. Naught (that* is), too, in the hereafter nor here
 ["having departed" lit] [in this world]

अर्जुन उवाच—

Arjuna' uvaaca.

Arjuna' said.

अथ अष्टादशोऽध्यायः
Atha Ashtadas'o' oḍhyaayah
Now [follows] the Eighteenth Discourse.

संन्यासस्य

XVIII. 1. Sam-nyasaasya,
(623) Concerning renunciation,

त्यागस्य च

Tyaagasya ca
About abandonment, too,

श्रीभगवानुवाच—

S'ri Bhagavaan uvaaca.
The Blessed Lord said

महाबाहो

Mahaa-baaho,
O Mighty-Armed,

हृषीकेश

Hrsukes'a

पृथक्

prthak

severally,

तत्त्वमिच्छामि

tattvam-icchaami

the Reality I wish

वेदितुम् ।

veditum.
to know.

केशिविदूत ॥ १ ॥

Kes'i-misuudana

O Kes'i's Slayer

[The long-haired demon of vanity]

XVIII. 2. काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
 (624) Kamyānaam karmāṇaam nyaasaṁ saṁ-nyāsaṁ kavayo viduḥ.
 Craving-based actions laying aside, (this as) renunciation the wise bards know.

सर्वकर्मफलत्यागं माहुस्त्यागं विचक्षणाः ॥ २ ॥
 Sarva-karma-phala-tyāgaṁ praahus-tyāgaṁ vicaṣṇaḥ.
 All actions' fruit abandonment they declare as "abandonment" —the clear-seeing ones.

त्याज्यं दोषवद्विष्येके कर्म माहुर्मनीषिणः ।
 X VIII. 3. Tyājyam doṣavat' iti'-eke karma praahur-manīṣiḥ.
 (625) "(It) should be abandoned (as) faultful," thus some (as to) action declare—the thoughtful ones.

यज्ञ- दान- तपः- कर्म न त्याज्यमिति -चापरे ॥ ३ ॥
 "Yajñ'-a- daana- tapahh- karma na tyājyam". iti ca'apare.
 "Sacrifice,- gift-giving, burning-purposeful- action (is) not to be thus too (say) others.
 asceticism abandoned"

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
 X VIII. 4. Niś'cayam ś'ṛṇu me* tatra tyāge Bharata-sattama
 (626) (My)* firm conviction hear in (regard to) that abandonment, O Bharata-best ;

त्यागो

Tyaago'

Abandonment,

हि

hi

indeed,

पुरुषव्याघ्र

Purusa-vyaaaghra

O Man-Tiger,

त्रिविधः

tri-vidhahh

threefold

संप्रकीर्तितः ॥ ४ ॥

sam-pra-kiurtitahh
is declared.

यज्ञदान-

XVIII. 5. Yajn'a daana

Sacrifice, Gift-giving,

तपः-

tapahh-

burning purpose-

ful asceticism

कर्म

karma

action are not

न

na

to be

(but) to be done even that.

कार्यमेव

kaaryam-eva

tat.

तत् ।

यज्ञो

Yajn'o'

Sacrifice,

दानं

daanam

gift-giving,

तपश्चैव

tapas'ca eva

fiery purposeful asceticism, moreover

पावनानि मनीषिणाम् ॥ ५ ॥

paavananaani

(are) purifiers

of the thoughtful.

एतान्यपि

*E'taani'api

Also

तु

tu

venly (these)¹

कर्माणि

karmaaani

actions,

सङ्गं

sangaan

attachment

त्यक्त्वा

tyaktvaa

abandoned.

फलानि च ।

phalaani ca

fruits too,

मे

me*

kartavyaani'iti

Are to be done thus is

पार्थ

Paartha

O Son of Prithaa

निश्चितं

nis'citaa

considered

मतमुत्तमम् ॥ ६ ॥

matam-uttamam.

thought—the best

XVIII. 7. **नियतस्य** **तु** **संन्यासः** **कर्मणो** **नोपपद्यते ।**
 niyatasya tu saṁ-nyāsaḥ* karmaṇo na'upapadyate.
 (Indeed renunciation)* of prescribed action is not fitting.

मोहात्तस्य **परित्यागस्तामसः** **परिकीर्तितः ॥ ७ ॥**
 Mohaat-tasya pari-tyāgas-tāmasaḥ pari-kīrtitaḥ.
 From stupidity its repudiation (as) inert is vaunted.

XVIII. 8. **दुःखमित्येव** **यत्कर्म** **कायक्लेशमयात्** **त्यजेत् ।**
 duḥkham-iti'eva yat-karma kaaya-kleśa-bhayāt tyajet
 "(It is) painful " thus even that action (which) from body-trouble-fear one may abandon.

स **कुत्वा** **राजसं** **त्यागं** **नैव** **त्यागफलं** **लभेत् ॥ ८ ॥**
 sa' kṛtvā rajasam tyāgaṁ na'eva tyāga-phalaṁ labhet.
 He, having made a motionful abandonment, not even abandonment's fruit may obtain.

XVIII. 9. **कार्यमित्येव** **यत्कर्म** **नियतं** **क्रियते** **ऽर्जुन ।**
 Kaaryam-iti'eva yat-karma niyataṁ kriyate ॐ Arjuna.
 "This has to be done," thus (saying), even that which as action prescribed is done, O Arjuna,

GIITAA

सङ्गं त्यक्त्वा फलं चैव सात्त्विको मत्तः ॥ ९ ॥
 sangam tyaktvaa phalam ca'eva sa' tyagahh saattviko' matah.
 Attachment abandoned, fruit as well— that abandonm harmonious is thought.

XVIII. 10. न द्वेष्टकुशलं कर्म कुशले नानुषज्यते ।
 na dvesti'a-kus'alam karma kus'ale na'anu-sajyate
 (He) does not hate unhealthy-unprosperous action: in healthy-prosperous (he) is not attached,

त्यागी सत्त्वसमाविष्टो मेधावी च्छिन्नसंशयः ॥ १० ॥
 tyagau sattva-sam-savisto medhaavi chhinna-sans'ayahh
 the abandoner, harmony well-pervaded, intelligent, cut away (his) uncertainty.

XVIII. 11 न हि देहभृता शक्यं कर्मण्यशेषतः ।
 Na-hi deha-bhrtaa shakya' karmanyasheshatah
 Not indeed by a body-wearer is it possible actions unreservedly

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥
 Yas-tu karma-phala-tyagau sa' tyagau'iti'abhidhiyate.
 Who indeed is an action-fruit abandoner he " an abandoner " thus is named.

CHAPTER XVIII

अनिष्टमिष्टं

XVIII. 12. An *istam- istam-*
(634) Unwanted, wanted,

मवश्यत्यागिनां

bhavati a-tyaaginaam
Is (for) non abandoners

मिश्रं

mis'tram
mixed,

प्रेत्य

pretya,
in the hereafter.

च

ca
too,

न

Na
Not

त्रिविधं कर्मणः

tri-vidham karmasabha
three-fold action s

तु

tu

संन्यासिनां

sam-nyasinaam
however for the renouncer (is there fruit)* anywhere.

फलम् ।

phalam
fruit

कचित् ॥ १२ ॥

kvacit.

पञ्चैतानि -

XVIII. 13. Panca'taanam
(635) Five

सांख्ये

sankhye
In the enumeration system

कृतान्ते

krta'ante
for action's end

प्रोक्तानि

proktaani
laid down

कारणानि

kaara'aaani
causes

निबोध मे ।

nibodha me
learn of me.

सर्वकर्मणाम् ॥ १३ ॥

sarva-karma'aaam
of all actions.

अधिष्ठानं

XVIII. 14. Adhisthaanam
(636) The body abode
[Figuratively related
to the locative case]

कर्ता

kartaa
the agent,
[Nominative case]

करणं

karanaam ca
the instrument or organ too
[Instr case]

पृथग्विधम् ।

prthak-vidham
severally of various kinds.

- 4 XVIII. 17. यस्य Yasya नाहंकृतो नाहंकृतो बुद्धिर्यस्य न लिप्यते ।
 (639) (He) of whom (there is) not the I-making disposition, the intuitive understanding is not besmeared,
 of whom
 हस्ताऽपि स इमाल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥
 hatvaa'api *sa' imaan'lokaan-na hanti na nibadhyate.
 (Though) * having slain these peoples (he)* does not slay, nor is he enmeshed.
 [lit. "This world '']
- ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
 XVIII. 18. Jn'aanaam jn'eyam pari-jn'aataa tri-vidhaa karma-codanaa
 (640) Knowledge, the knowable, the all-round knower, threefold (is) action's incentive.
 करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥
 karamaam karma kartaa'iti tri-vidhahh karma-saangrahahh
 The instrument, action, the actor, thus threefold (is) action's assemblage.
- ज्ञानं कर्म कर्ता च त्रिवैव गुणमेदतः ।
 XVIII. 19. Jn'aanaam karma ka kartaa ca tri-dhaa'eva guna-bhedatah
 (641) Knowledge, the action, and the actor, too, threefold only (from) the quality classification
 [lit. "split-up "]

GĪTĀ

प्रोच्यते

procyate

Aro declared in the quality numeration (system).

गुणसंख्याने

guṇa-saṁkhyāne.

तान्यपि ॥ १९ ॥

taṇi'api.

them also.

सर्वभूतेषु

Sarva-bhūteṣu

In all beings

येनैकं

yena'ekam

that by which ONE-

भावमव्ययमीक्षते ।

bhaavam-avyayam-i-ate

Being inexhaustible one sees

अविभक्तं

a-vibhaktam

Undivided

विभक्तेषु

vibhakteṣu

in the divided —

तज्ज्ञानं

tat'jn'aanaṁ

that wisdom

विद्धि

viddhi

know

सात्त्विकम् ॥ २० ॥

saattvikam

as harmonious.

पृथक्त्वेन

Prthak'tveṇa

(6+3) By separateness,

however, that knowledge

तु

tu

यज्ज्ञानं

(which) (knows)*

नानाभावात्

naanaa-bhaavaan

various modes of diverse kinds,

वेत्ति

vetti*

सर्वेषु

sarveṣu

In all

भूतेषु

bhūteṣu

beings—

विद्धि

viddhi

know

राजसम् ॥ २१ ॥

raajasam.

as motionful.

CHAPTER XVIII

XVIII. 22.³ यत्तु Yat-tu⁴ कृत्स्नवेदकस्मिन् कार्ये सक्तमहैतुकम् ।
(644) (But)* that which kṛtsna-vat'ekasmin kaarye saktam-a-haetukam
whole-like in [only] a single object (is) attached without cause,

अतस्त्वार्यवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥
a-tattva 'arthavat' alpaṃ ca tat-taamasam-udaahritam.
Without real significance, small, that, inert is related.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
Niyatam sangar-rahitam-a-raaga-dvesatah kṛtam
The prescribed (action)*, attachment devoid, without attraction or repulsion, done

अफलप्रेप्सुना यत्तत्सात्त्विकमुच्यते ॥ २३ ॥
a-phala- prepsunaa yat-tat- saattvikam-ucyate.
By the no-fruit desirer— action such (as) that, harmonious is said (to be).

यत्तु कामप्रेप्सुना कर्म साहंकारेण वा पुनः ।
Yat-tu kaama'prepsunaa karma sa'aham-kaareṇa vaa⁴ punah.
(646) That (action),* however, by a craving-wishful one, (other)¹ with the I-making or again [mood].

GĪTĀA

क्रियते

(Which)* is done
kriyate

बहुलायासं

bahula aayaasam
in much weariness—

तद्राजसमुदाहृतम् ॥ २४ ॥

tat'raajasam- udaahrtam.
that as motionful is given as an example.

अनुबन्धं

anubandham
the result,

क्षयं

ksayam
loss, hurtfulness,

हिंसात्मनोऽप्य

himsaam- an-apeya* ca
and paorusam
capacity.

XVIII. 25.

(647)

मोहादारभ्यते

Mohaat'aarabhyate

कर्म

(That which)* from stupidity is begun—(that)* action
karma

यत्तत्तामसमुच्यते ॥ २५ ॥

yat*-tat* taamasam-ucyate.
inert is said (to be)

मुक्तसङ्गो

Mukta-sango'

अहंवादी

a'ham-vaadin

धृत्युत्साहसमन्वितः ।

dhrti'utsaaha- sam-anvitat'h
with firm will and enthusiasm well-accompanied,

XVIII. 26.

(648)

Freed from attachment, the "Not-I"

सिद्ध्यसिद्ध्योर्निर्विकारः

siddhi'a-sidhyor- nir-vikaarahh

कर्ता

kartaa

सात्त्विक

saattvika.
harmonious

उच्यते ॥ २६ ॥

ucyate.
is said (to be).

CHAPTER XVIII

रागी कर्मफलप्रेषुलुब्धो

हिंसाऽऽत्मको
bimsaa 'aatmakō

शुचिः ।

°s'uciḥh

not shunning
[impure]

XVIII. 27. Raagu karma-phala-prepsur- lubdho' bimsaa 'aatmakō
(649) The passionate, action's fruit coveting, greedy,

हर्षशोकान्वितः

कर्ता

राजसः

परिकीर्तितः ॥ २७ ॥

harsa-s'oka'anvitahh

By elation and dejection accompanied—(that) actor

raajasahh
(as) motionful,

pari-kurtitahh.
is proclaimed.

अयुक्तः
A-yuktahh

प्राकृतः

स्तब्धः

शठो

नैकृतिको

ऽलसः ।

XVIII. 28. A-yuktahh praakrtahh
(650) Discordant, unrefined,

praa'krtahh

stadbhahh
rigid,

s'atho' deceitful,

base-actioned, indolent,

विषादो

दीर्घसूत्री

च

कर्ता

तामस

उच्यते ॥ २८ ॥

Visaadin
Melancholy,

diurgha-suutru
procrastinating,

ca too— (that) actor

taamasa' inert

ucyate.

is said (to be).

[lit. spinning a long thread or thoughts without action.]

बुद्धेर्भेदं

धृतेश्चैव

गुणतस्त्रिविधं

शृणु ।

Buddher- bhedaḥ

dhrtes'ca'eva

guṇatas-tri-vidham s'ruu

from qualities threefold, hear,

XVIII. 29.

(651)

1. Intuitive Understanding's classification

2. Reason's

मोच्यमानमशेषेण

procyamaanam-a-s'esena
Announced unreservedly and

प्रवृत्ति

XVIII. 30.
(652) [The paths of] forthgoing and

बन्धं मोक्षं
bandham mokṣam
Bondage, liberation, as well,

यया

XVIII. 31.
(653) (Understand-
ing)*

अयथावत्

a-yathaavat
Not-as-it is (the reason)*
[Incorrectly]

GIITAA

पृथक्त्वेन

prthaktvena,
severally,

च

निवृत्ति
ca nivṛttim
and returning,

च या
ca yaa
that which [so]

(understanding)*

धर्ममर्घ्यं

च

यया

dharmam-a-dharmam

ca

righteous

unrighteous

and

law,

प्रजानाति

pra-jaanaati

understands—(that)*

धनंजय ॥ २९ ॥

Dhananjaya

O Wealth Conquerer

च

कार्याकार्ये

ca

kaarya'a-kaarye

what ought-to-be-done,

fear-fearlessness,

वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

vetti buddhih³ saa, Paartha, saattvikii.

that, O Son of is harmonious.

Prthaa,

चाकार्यमेव च ।

ca'a-kaaryam-eva ca

and what-should- moreover,

not-be done,

पार्थ राजसी ॥३१॥

paartha, raajasi.

O Son of Prthaa, is motionful.

- XVIII. 32. A-dharmam धर्ममिति या मन्यते तमसाऽऽवृता ।
 (654) "Un-righteousness (as) righteousness" thus, that which (so) thinks, by inertia completely shrouded,
 सर्वा'arthaan विपरीताश्च बुद्धिः सा पार्थो तमसी ॥ ३२ ॥
 (And) all things (sees)* perversely, too—(that)* understanding, O Son of Prithaa, (is) inert.
 धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
 Dhrtiyaa yayaa dhaarayate manas'praaṇa'indriya-kriyaahh
 (655) The firm will by which one holds mind, vitality, sense actions,
 ["' by* firm will "' is un-English here]
 योगेनाव्यभिचारिण्या दृष्टिः सा पार्थ सात्त्विकी ॥ ३३ ॥
 yogena'a-vyabhicaariṇyaa dhṛtiḥ saa* Paartha, saattvikii.
 By At-One-ment unstraying—(that)* firm will, O Son of Prithaa, is harmonious
 यया तु धर्मकामार्थान् धृत्या धारयते ऽर्जुन ।
 Yayaa tu dharma-kaama'arthaan dhṛtyaa* dhaarayate °rjuna
 (656) That by which verily righteousness, craving, wealth by firm will one holds, O Arjuna,
 (firm will)*

GITA

प्रसङ्गेन

pra-sangena

phala'aa-kaanaru

By strong attachment, for fruit greatly longing—(that)* firm will, राजसी ॥ ३४ ॥

धृतिः सा

dhrthih saa*

पार्थ

Paartha

raajasi.

O Son of Prithaa, is motionful.

या

XVIII. 35. Yayaa

(657)

That (firm will)* by which

स्वप्नं

svapnaam

sleep, fear,

भयं

bhayam

शोकं

s'okam

विषादं

visaadam

मदमेव

madam-eva

च ।

despair, intoxication, moreover,

न

na

विमुञ्चति

vimuncati

दुर्मेधा

durmedhaa*

दुःखं

duhkham

धृतिः

dhrthih*

सा

saa*,

पार्थ

Paartha,

तामसी ॥ ३५ ॥

taamasii.

O Son of Prithaa is inert.

सुखं

Sukham

XVIII. 36. (658)

Happiness,

indeed, now

त्रिविधं

tri-vidham

(as) threefold,

शृणु मे

s'rnu Me

भरतर्षभ ।

Bharata rsabha

O Bharata's Bull:

hear from Me,

अभ्यासाद्भते

abhyaasaat'ramate

यत्र

yatra*

दुःखान्तं

duhkha antam

च

ca

निगच्छति ॥ ३६ ॥

nigacchati.

he goes.

too,

CHAPTER XVIII

- यत्तदग्रे
Yat-tat' agre
That which in the
beginning
- विषमिव
visam-iva
poison, as it were, [but] in the ripening transformation comes)
- परिणामे
pariṇaame
in the ripening transformation comes)
- तत्सुखं
tat-sukham
That pleasure
- सात्त्विकं
saattvikam
harmonious
- प्रोक्तमात्मबुद्धि-
proktam-aatma-buddhi-
from Self and bright transparency born. Understanding's
- प्रसादजम् ॥ ३७ ॥
prasaada-jam.

ऽमृतोपमम् ।

°mrta'upamam
immortal nectar-like—XVII. 37.
(659)

विषयेन्द्रियसंयोगाद्यत्तदग्रे

Visaya'indriya-samyogaat' yat-tat'agre

XVIII. 38.
(660)

With objects and senses well-linked, that which in the beginning

विषमिव
visam-iva
poison-like (becomes)—that pleasure (as) motionful is remembered.

राजसं स्मृतम् ॥ ३८ ॥
raajasa'm smrtam.

ऽमृतोपमम् ।

°mrta'upamam

(is) immortal nectar-like,

[But] in the ripening transformation

यदग्रे

*Yat' agre

XVIII. 39.
(661)

In the beginning

सुखं

sukham

च

ca

anubandhe

and in (its) result, too, (that)* pleasure

मोहनमात्मनः ।

mohanam-aatmanah

(which)* is stupefying of the Self,

निद्राऽऽलस्य-

mīdraa 'aalasya-
From drowsiness, torpor,

प्रमादोत्थं

pramaada 'uttham
heedlessness, arisen,—

तत्तामसमुदाहृतम् ॥ ३९ ॥

tat-taamasam-udahrutam.
that inert is called.

न तदस्ति

Na *tat'asti
Nor is (there)

पृथिव्या

prthivyaaam
in earth

वा

vaa
or

दिवि

divi
in heaven

देवेषु

devesu
among the Divine
Shining Ones

वा पुनः ।

vaa* punah
again

सत्त्वं

sattvam

(That) * being (who)* (may be)**

प्रकृतिजैर्मुक्तं

prakṛti jaet-'muktam
freed

यदेभिः

*yat' ebhih
from these

स्यान्निर्भुजैः ॥ ४० ॥

syaat** tribhur gunaehh
from these (nature-born)* three qualities.

ब्राह्मण-

Braahmaṇa-

क्षत्रिय-

kṣatriya-

(For) The Teacher-
Priest,

विशं

vis'aam

the Conserver-
Tradesman,

शूद्राणं

s'udraaṇaam

ca Paraṇtapa
too, O Foe
Artist, Consumer,

च परतप ।

कर्माणि

karmaaṇi

Actions (have been)

प्रविभक्तानि

pravibhaktaan

apportioned from [each his]

स्वभावप्रभैर्गुणैः ॥ ४१ ॥

sva-bhaava-prabhavaer-gunaehh.
own nature-originated qualities.

CHAPTER XVIII

- शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
 XVIII. 42. S'amo' damas- tapahh s'aocam' xantir- aarjavam- eva ca
 (664) Calmness mastery, burning purposeful purification, patient uprightness, moreover, asceticism, forbearance, स्वभावजम् ॥ ४२ ॥
 ज्ञानं विज्ञानमास्तिवयं ब्रह्मकर्म
 jñ'ānam- vi-jñ'ānam-aastikyam' bramha-karma
 Wisdom, realization, belief—(this is) the Priestly Action (from its) own Nature born. स्वभावजम् ॥ ४२ ॥
- शौर्यं तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम् ।
 XVIII. 43. S'aoi'yam' tejo' dhritir- daaxyam' yuddhe ca'api'a-palaayanam
 (665) Heroism, splendour, firm will, resourcefulness, in battle too as well not fleeing, दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥
 daanam- is'vara-bhaavas'ca xaatram' karma
 Gift-giving, the lordly nature, too—(this is) the Knightly action (from his) own nature born. स्वभावजम् ।
- कृषि- गोरक्ष- वाणिज्यं वैश्यकर्म
 Kṛṣi- go-rakṣa- vaanyajyam' vaes'ya-karma
 Agriculture, cattle-protection, commerce is the Producer- from (his) own nature born. स्वभावजम् ।

परिचर्याऽऽत्मकं

paricaryaa 'aatmakam

The service-essence— (that)

कर्म

karma

action

शूद्रस्यापि

śūdrasya 'api

is the Server's also

स्वभावजम् ॥ ४४ ॥

sva-bhaava-jam

of (his) own nature born.

स्वे स्वे

Sve sve

(Each) in his own

[lit "in own own"]

कर्मण्यभिरतः

karmam 'abhiratah

action engaged,

complete accomplishment

संसिद्धिं

sam-siddhim

(a man)*

लभते नरः ।

labhate narahh*

obtains.

स्वकर्म-

Sva-karma-

In (his) own action

intently occupied, (by what means)**

निरतः

niratah

सिद्धिं

siddhim

yathaa**

vindati

tat's'ruu.

finds, that hear.

यथा विन्दति तच्छृणु ॥ ४५ ॥

यतः

Yatah

From Whom

the forthcoming

of beings, by Whom

प्रवृत्तिर्भूतानां

pravrttir- bhuutaanaam

yena

by Whom

येन

yena

all this

is spread out

[as on a loom],

सर्वमिदं

sarvam-idaam

tatam

ततम् ।

विन्दति मानवः ॥ ४६ ॥

सिद्धिं

siddhim

perfection

(a man)*

तमभ्यार्च्यै

tam-abhyarcya

HIM

having hymned,

स्वकर्मणा

sva-karmam

By one's own action

HIM

finds,

विन्दति मानवः ॥ ४६ ॥

vindati maanavahh*

finds,

- 4 श्रेयान् स्वधर्मौ
XVIII. 47. S'reyaan sva-dharmao'
(669) Better (is) one's own duty
- विगुणः परधर्मात्
vi-guṇaḥ para-dharmaat
without 1. quality than the alien duty
2. merit
- स्वभावनियतं कर्म कुर्वन् नामोति
sva-bhāva- niyatam karm kurvan na'apnoti
By one's own nature-ordained action, one does not incur offence.
- सहजं कर्म कौन्तेय सद्योपमपि न त्यजेत् ।
XVIII. 48. Saha-ja' karm Kaunteya, sa-dosam-api na tyajet.
(670) Congenital action, O Son of Kuntū, with fault even, let one not abandon.
- सर्वारम्भा हि दोषेण धूमेनाग्निस्त्विहृताः ॥ ४८ ॥
Sarva' arambhaan' hi doseṇa dhuumena'agnir- iṣa'aa-vrtaahh.
All undertakings indeed by fault, (like)⁴ by smoke (is) fire, (are) enwrapped.
- असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
XVIII. 49. A-sakta-buddhiḥ sarvatra jita'aatmaa vigata-sprahh
(671) (With) unattached understanding everywhere, conquered the self, freed from desire,

नैष्कर्म्य-

naeskarmya-

Without (bond-creating) action, (to)

सिद्धिं

siddhiṃ paramaṃ

Perfection Supreme

संन्यासेनाधिगच्छति ॥ ४९ ॥

saṃnyāsaena'adhiḥ gacchati

by renunciation he reaches up.

सिद्धिं प्राप्तो यथा

ब्रह्मा

तथाऽऽप्नोति निबोध मे ।

XVIII. 50.

Siddhiṃ prāpto' yathaa*

Brahma

*tathaa'apnoti nibodha Me
(672) (I-low)* (as)* perfection gained the ALL-ONE ABSOLUTE one obtains, (so)* learn of Me,

समासेनैव

saṃāsaena'eva,

By summary even, O Son of Kuntī,

कौन्तेय

निष्ठा

*nisthaa

in'aanasya yaa*

para. the Beyond Sublime.

बुद्ध्या

Buddhyaṃ

By understanding

विशुद्धया

vis'uddhyaṃ

completely purified,

युक्तो

yukto'

at-one-d,

धृत्वा

dhṛtya'aatmaatmaṃ

by firm will the self

नियम्य च ।

niyamya ca

having restrained too,

शब्दादीन्

śabda'ādin

Hearing a beginning

विषयांस्त्यक्त्वा

viṣayaṃ'tyaktvaa

ranga-dvasao

vyudasya

ca

रागद्वेषो

ranga-dvasao

vyudasya

ca

च ॥ ५१ ॥

as well,

(and other)

sense having

passion-haired

having cast

'as well,

both

[to the far winds]

CHAPTER XVIII

- विविक्तेसेवी लब्धाशी यत- वाकाय- मानसः ।
 XVIII. 52. Vivikta sevii jaghu'aaś'i yata- vaak-kaaya' maanasah
 (674) A solitude server, a small enter, controlled (his) speech, body, mind,
- ध्यानयोगपरो दयानित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥
 dhyana-yoga-paro' dityaṃ vaigra-gyaṃ sam-upaas'ritah.
 (With) meditation Al-One-ment, on the Beyond, constantly, dispassion having refuted in,
- अहंकारं दर्पं कामं क्रोधं परिग्रहम् ।
 XVIII. 53. Aham-kaarṃ darpaṃ kamaṃ krodhaṃ pari-grahaṃ
 (675) The I making (principle), brute force, arrogance, craving, anger, everywhere-grasping,
- विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥
 vimucya nir-mamaḥ śānto brahma-bhūyaaya kalpate.
 Having abandoned, without mine-ness- the peaceful one—the ALL-ONE to become is worthy,
- ब्रह्म- भूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
 XVIII. 54. Brahma- bhuutaḥ prasanna'atma na śocati na kaṅkṣati
 (676) (With) the ALL-ONE having (with) tranquil-politied (such a does grieve nor long for [sought]. not SELF. one) not

GUITAA

- XVIII. 55. (677)
- | | | | | | |
|-----------------------------------|---|--|---|---|------------------------------------|
| समः
samabha
The same | सर्वेषु
sarvesu
among all | भूतेषु
bhuutesu
beings, | मङ्गलिकं
Mat bhaktim
in Me devotion | लभते
labhate
he obtains— | पराम् ॥ ५४ ॥
Param.
Sublime. |
| भक्त्या
Bhakti
By devotion, | ममभिजानाति
Maam-abhi-jaanaati
Me he recognizes; | यावान्
yaavaan
1. how much,
2. how great, | यश्चास्मि
yas'ca'asmi
what, too, I am | तत्त्वतः ।
tattvatahh
in reality. | |
- XVIII. 56. (678)
- | | | | | | |
|--|------------------------|-------------------------------------|--|-------------------------------|--|
| ततो
Tato
Thence | मां
Maam
Me, | तत्त्वतो
tattvato'
in reality | ज्ञात्वा
j'naatvaa,
having known, | विशते
vis'ate
he enters | तदनन्तरम् ॥ ५५ ॥
TAT'an-antaram.
into THAT, without a pause. |
| सर्वकर्माण्यपि
Sarva-karmaani'api
All actions, also, | सदा
sadaa
always | कुर्वाणो
kurvaano'
doing, | मद्गच्छपाश्रयः ।
Mat'vyapaas'rayahh
Me refuged in, | | |
- मत्प्रसादाद्वाप्नोति
Mat-prasaadaat'avaapnoti
By My grace, he obtains
- | | |
|--------------------------------------|--|
| शाश्वतं
s'as'vatam
the Eternal | पदमव्ययम् ॥ ५६ ॥
padam-avyayam.
GOAL—undiminshable.
[lit "Step "] |
|--------------------------------------|--|

- चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
 Cetasaa sarva-karmaaṇi Mayi saṁ-nyasya Mat-parahh
 By consciousness, all actions in Me having renounced, I the Beyond GOAL,
 बुद्धियोगमुपाश्रित्य सच्चित्तः सततं भव ॥ ५७ ॥
 Buddhi- yogam-upaas'ritya Mat'cittahh satataṁ bhava.
 Understanding At-One-ment relying upon, 1. in Me (let) the mind continuously be.
 2. [with] Me in mind,

- मच्चित्तः / सर्वदुर्गाणि मत्प्रसादात्तस्थिसि ।
 Mat'cittahh sarva-durgaaṇi mat-prasaadaat- tatisyasi.
 1. In Me the mind, all obstacles, by My grace, thou shalt transcend.
 2. [With] Me in mind,
 अथ चैश्वर्यमहंकारान्न श्रोष्यसि चिनङ्क्ष्यसि ॥ ५८ ॥
 Atha cet-tvam-aham-kaaraat' na s'roshyasi vinan'kshyasi.
 Now, if thou from the I-making [mood] wilt not listen, thou shalt be completely destroyed.

- यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
 Yat'aham-kaaram- aas'ritya "na yotsya" iti manyase
 (679) Which I-making [mood] refuted in, " I will not fight " [if] thus thou thinkest,

- XVIII. 62. तमेव शरणं सर्वभावेन भारत ।
 Tam-eva s'arayan (for) shelter sarva-bhaavena Bhaarata.
 To Him only with all moods, O Son of the Bharata Line.
- तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥
 Tat-prasaadaat paraam s'aantim sthaanam praapsyasi s'aas'vatam.
 (By) His grace the Beyond Sublime Peace (and) Dwelling-Seat, thou shalt obtain—the Everlasting.
- XVIII. 63. इति ते ज्ञानमाख्यातं गुहादुद्धतरं मया ।
 Iti te jn'aanam-aakhyaataam guhyaat'guhyataaram mayaa*
 Thus, to thee wisdom declared (by me)*, than secrecy more secret,
- विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥
 vimrs'ya 'etat' a-s'ese/na yathaa'icchasi tathaa kuru.
 Having considered this unreservedly, as thou wishest, so act.
- XVIII. 64. सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
 Sarva-guhya-tamaam bhuuyahh s'mu hear paramam vacahh.
 (Than) all [secrets], the secret-most, again Supreme Word;

GIITAA

इष्टो मे दसि ते वक्ष्यामि ते हितम् ॥ ६४ ॥
 Istō' Me. °si Me. °si Me.
 (Firmly)* Beloved thou art of Me thus, thence I speak (for) thy benefit.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
 65. Mat' manaa' bhava Mat'bhakto' Mat'yaajii Maam namas-kuru
 1. In Me the mind, become My devotee; to Me a sacrificer (become)*; to Me salutation make.
 2. [With] Me in mind,

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियो दसि मे ॥ ६५ ॥
 Maam-eva'esyasi. Satyam te pratijaane. Priyo' °si Me.
 To Me alone thou shalt come. Truth to thee I pledge. Dear thou art of Me.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
 66. Sarva-dharmaan pari-tyajya Maam-ekam s'aram
 All duties having, on every hand, discarded, to Me, the One Refuge vrasja.
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥
 Aham tva sarva-paapebhyo' mozayisyaaami maa s'ucahh.
 I thee from all sins will liberate. Do not grieve.

इदं ते नातपस्काय नाभक्ताय कदाचन ।
 XVIII. 67. *Idam te* *na'a-bhaktaaya* *kadaacana*
 (689) This, by thee, never to (one) without asceticism, nor to (one) without devotion, at any time,

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥
 na *ca'a-sus'ruusave* *vaacyam.* *Na ca Maam yo'm 'bhyasuuyati.*
 Nor, too, to (one) not wishing to listen, (is) to be spoken, nor too Me reviles.

XVIII. 68. य इमं परमं गुह्यं Mat'bhaktesu'abhidhaasyati
(690) He who this paramam guhyam My devotees shall declare,
भक्तिं मयि परां कृत्वा मामैवैत्यसंशयः ॥ ६८ ॥
bhaktim mayi 'paraam krtvaa Maam-eva'esyati'a-saṁśayaḥ.
(The very high) * devotion in Me having accomplished, to Me only shall he come 1. without doubt.
2. free from doubt.

न	च	तस्मान्मनुष्येषु	कश्चिन्मे	प्रियकृत्तमः ।
Na	ca	tasmaat'manusyesu	kas'cit'Me	prīya-kṛt-tamahh
XVIII. 69.	Nor,	than he among men	anyone [else] for me	love-doing the highest.
(691)		(will be)*		

भविता न च मे
bhavitaa' , na ca Me
Not, too, for Me

अध्येष्यते च य इमं धर्म्यं
Adhyesyate ca ya' * imam dharmyaam
shall study too this righteous

XVIII. 70.
(692) (He who) *

ज्ञानयज्ञेन

jn'aana- yajn'ena
By wisdom's sacrifice,

तेनाहमिष्टः

tena'aham-istahh
by him I worshipped may be.

स्यामिति

syaam- iti
Thus (is) my thought

मे

मतिः ॥ ७० ॥
matihh.

प्रियतरो

priyataro'
(be) dearer

भुवि ॥ ६९ ॥
bhuvi.

on earth.

संवादमावयोः ।

sam-vaadam-aavayohh
converse of us two,

श्रद्धावाननसूयश्च

XVIII. 71. S'raddhaavaan-an-asuuyas'ca
(693) Faith-full, not over-critical, too, (he who) *
but "full of faith "†

शृणुयादपि यो

s'rnyyaat'api yo' *
may hear also — (that)

नरः ।

narahh
man —

सोऽपि

so' *pi
He, likewise, liberated,

मुक्तः शुभाञ्छिकान्

प्राप्नुयात्

s'ubhaan'lokaan
bright worlds shall obtain—

पुण्यकर्मणास् ॥ ७१ ॥
puhya-karmazaam.
merit-acted ones.

कच्चिदेतच्छ्रुतं

Kaccit'etat's'rutam,

XVIII. 72.

(694)

[I ask whether this has been heard, thee]

पार्थ

Paartha

O Son of Prithaa,

त्वयैकाग्र्येण

tvayaa'eka'agryena

by thee (with) one-pointed

चेतसा ।

cetasaa

consciousness,

कच्चिदज्ञानसंमोहः

Kaccit'a-jñ'ana-sam-mohah

Whether un wisdom's stupor

प्रनष्टस्ते

pranastas-te,

is destroyed in thee,

धनंजय ॥ ७२ ॥

Dhananjaya ?

O Wealth Conquerer ?

अर्जुन उवाच—

Arjuna' uvaaca :

Arjuna said .

नष्टो

Nasto'

(By me)⁹ destroyed (is)

मोहः

mohahh.

stupor.

स्मृतिर्लब्धा

Smrtir- labdhaa,

Recollection (is) obtained

त्वत्प्रसादान्मयाऽच्युत ।

Tvat-prasaadaat'⁹ mayaa' Acyuta-

by Thy grace, O Unfallen One.

स्थितो

Sthito'

Firm

ऽस्मि

'smi.

am I.

गतसंदेहः

Gata-sam-dehahh.

Gone (is) uncertainty.

करिष्ये

Karisyve

I will fulfil

वचनं

Vacanam

[this] Word

तव ॥ ७३ ॥

Tava.

of Thine.

संजय उवाच—

Sanjaya' uvaaca
Sanjaya said

इत्यहं

XVIII. 74. Iti'aham*

(696) Thus

वासुदेवस्य

Vaasudevasya

of the Son of Vasudeva, the Rich Indwelling
Divine Shining One,

पार्थस्य

Paarthasya

(and) of the
Son of Prthaa,

च

ca

too,
the great-souled
one,

महाऽऽत्मनः ।

mahaa'aatmanahh

संवादमिममश्रौषमद्भुतं

sam-vaadam- imam* as'raosam-adbhutam

(This)* converse,

I heard, marvellous,

रोमहर्षणम् ॥ ७४ ॥

roma-harsaṇam.

hair-raising.

व्यासप्रसादाच्छ्रुतवानितदुह्यमहं

XVIII. 75.
(697)

Vyaasa-prasaadaat' s'rutavaan-etat guhyam aham*
By Vyasa's grace, (I)* hear this secret—

परम् ।

Param

the Sublime Beyond,

योगं

Yogam

At-One-ment from At-One-ment's Lord

योगेश्वरात्

Yoga'is'varaat

कृष्णात्

Kṛṣṇaat

saṁsaat-kathayatahh

before one's own eyes, explaining

स्वयम् ॥७५॥

Svayam.

Himself.

CHAPTER XVIII

- राजन् संस्मृत्य संवादमिममद्भुतम् ।
 Raajan sam-smritya saam-vaadam-imam*-adbhutam
 O King, having well-remembered, (this)* converse marvellous,
 [Dhrtatnatnam]

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥
 Kes'ava'Arjunayohh panyam hrasyaami ca muhur-muhuhh.
 Of the Glorious-Haired-One (and) Arjuna, (this) holy (converse), I thrill with joy too, again (and) again.

तच्च संस्मृत्य रूपमत्यद्भुतं हरेः ।
 Tat'ca sam-smritya ruupam-ati'adbhutam Harebh
 That, too, having well-remembered, the Form so very marvellous of Hari,
 (699) [the Ravisher of Hearts—Vishnu],

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥
 vismayo' me mahaan Raajan. Hrasyaami ca punaf'punahh.
 Astonishment of mine is great, O King. I thrill with joy, too again (and) again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
 Yatra Yogo'is'varahh Krsno' Paartho' dhanur-dharabh
 Wherever (is) At-One-ment's Lord, Krsna, wherever (is) the Son of Prithaa, the bow-bearer,
 (700)

GITA

तत्र श्रीविजयो

tatra s'trī- vijayo
There is prosperity, victory,

भूतिर्ध्रुवा
bhuutir-dhruvaa
glory, firm

नीतिर्मतिमेम ॥ ७८ ॥

nitr- matir- mama.
justice. (This) thought is mine.

ॐ

A'um
Om !
[The Trinity]

हरिः

Harhh !
Har
[Vishnu the Ravisher,]

ॐ

तत्
Tat
THAT !
[The Undefinable One]

सत्
Sat,
BEING(NESS) !

इति

Iti
Thus

श्रीमद्भगवद्गीतासूपनिषत्सु

S'rīmat'Bhagavat'Gitaasu'Upanisatsu
in the auspicious blessed song of the Upanisads,
[Inner Teachings heard at the Guru's Feet]

ब्रह्मविद्यायाम्

Bramha-Vidyayaaam
of the Absolute All-One, the Science ;

योगशास्त्रे

Yoga-S'aastre

श्रीकृष्णार्जुनसंवादे

S'rī-Kṛṣṇa Arjuna-sam-vaade
in the At-One-ment Scripture . in S'rī Kṛṣṇa-Arjuna's converse,

संन्यास-

Sam-nyasa-
.. Renunciation

CHAPTER XVIII

योगो

नामाष्टादशो

ऽध्यायः ॥

Yogo "

naama'astaadas'o

°dhyaayahh.

At-One-ment " (18) named, the Eighteenth

Discourse.

श्रीकृष्णार्पणमस्तु ।

शुभं

भवतु ।

S'rīṇ- Kṛṣṇa'arpaṇam- astu.

S'ubham

bhavatu.

To S'rī Kṛṣṇa offering-obaisance, be ! Bright Happiness may there be (to all) !

धरोवाच—

Dharaa' uvaaca :
The Earth said :

* अथ

Atha

गीतामाहात्स्यम्

Gita-a-maahaatmyam

Now [follows] the Gita's Magnificence.
* [To be read after completing Gita's Paaraayanam]

भगवन्

परमेशान

Bhagavan Parama'is'aana
O Blessed One, IO Supreme Lord,

प्राढ्वं

प्राarabdham
(In one) by [past] undertaking
consumed,

विष्णुरुवाच—

Visnu-r' uvaaca :
Visnu said.

भक्तिस्यमिचरिणी ।

Bhakti-r'a-vyabhicarini
Devotion unstraying,

कथं

katham
how does [it] become,

भवति

bhavati,
He

प्रभो ॥ १ ॥
Prabho ?
Lord ?

GIITAA-MAHAATMYAM

A-2.	प्रारब्धं Praarabdhah	सुख्यमानो bhuyamaano	हि hi	गिताऽभ्यासतः Gitaah	सदा । sadaa
	(Though by) [past] undertaking	consumed	indeed,	of the Gitaah-practising-delighted one,	ever
	स sa	मुक्तः muktah	स sa	सुखी sukhu	लोके loke
	Such a one	(is) liberated,	he	(is) happy	in the world, (and) by action
				कर्मणा karmaanaa	नोपलिप्यते ॥ २ ॥ na'upalipyate.
				(is) not besmeared.	

A-3.	महपापादिपापानि Mahaa-paapa	गीताध्यानं Gitaah-dhyana	करोति karoti	चेत् । cet
	(Sins),* Grave sins included,	(if)* Gitaah-meditation	he does,	

A-4.	कचिद् kvacit	स्पर्शं sparsa	न कुर्वन्ति na kurvanti	नलिनीदलमम्बुवत् ॥ ३ ॥ nalini-dalam-ambu-vat.*
	Even a little	touch they	do not make	[on him], like* the lotus-leaf [in] water.

A-4.	गीतायाः Gitaayaa	पुस्तकं pustaka	यत्र yatra	पठः paathah	प्रवर्तते । pravartate
	The Gitaa	book—	where [it is], where	[its] reading	is performed—

GIITAA

तत्र Tatra There	सर्वाणि तीर्थानि sarvaan ^m tirthaan ⁱ all holy places,	प्रयागादीनि Prayaaga'aaduni Prayaaga and others— [that holy confluence of sacred Rivers—Gangaa and Yamunaa]	तत्र वै ॥ ४ ॥ tatra vae there indeed
सर्वे Sarve All	देवाश्च devaas'ca Shining Ones and	ऋषयो Rsyao' Sages,	योगिनः Yoginahh Attuned Ones, (those who)*, are serpents, too,
गोपाला Gopaalaa Cowherds,	गोपिका वाऽपि Gopikaa vaa api milkmaids, or also [the Celestial Sage-Singer] [Kṛṣṇa's Friend]	नारदोद्धवपार्षदैः ॥ ५ ॥ Naarada'Uddhava-paarsadaaehh Naarada, Uddhava—their trains [are there].	पन्नगाश्च ये । pannagaas'ca ye*
सहायो Sahaayo' Help	जायते शीघ्रं jaayate s'inghra ^m comes quickly	यत्र yatra where	प्रवर्तते । pravartate Gutaa is being recited. [lit revolved]
यत्र Yatra Where	गीताविचारश्च Gutaa-vicaaras'ca Gutaa-discussion and	पठनं paathana ^m recitation	श्रुतम् । s'rutam is heard,

GIITAA-MAAHAATMYAM

हि ॥ ६ ॥

तत्राहं निश्चितं पृथिवि निवसामि सदैव हि ॥ ६ ॥
 tatra'aham nis'citam, Prithvi, nivasami sadaa'eva hi.
 There I doubtless, O Earth, abide ever even verily.

गीताऽऽश्रये इहं तिष्ठामि गीता मे चोत्तमं गृहम् ।
 Guitaa aas'raye aham tisthaami. Guitaa Me *ca'uttamam grham.
 In Guitaa's retreat I dwell Guitaa (too)* is My best home.

A-7.

गीताज्ञानमुपाश्रित्य त्रीँल्लोकान् पालयाम्यहम् ॥ ७ ॥
 Guitaa-jñ'anaam-upaas'ritya trīṇ 'lokaan paalayaami'aham
 Guitaa-wisdom having refuted in, the three worlds protect I.

गीता मे परमा विद्या ब्रह्मरूपा न संशयः । संशयः ।
 Guitaa Me Paramaa vidyaa, Brahma-ruupaa na sam'sayah
 Guitaa [is] My Supreme Science, the All-One's form without a-doubt, a-doubt,
 अर्धमात्रा ऽक्षरा स्वानिर्वाच्य- पदान्तिका ॥ ८ ॥
 Ardha-maatraa 'akshara sva'a-nirvaacya- pada'antika
 The half-measure syllable One's own ineffable Word-essence.

A-8.

GIITAA MAHAATMIYAM

तदा गोदानञं पुण्यं लभते संशयः ॥ ११ ॥
 tadā go-daana-jam puṇyam na'atra saṁśayah.
 Then a cow's gift-born (as) merit Not here a doubt.

त्रिभागं पठमानस्तु गङ्गास्नानफलं लभेत् ।

A-12. Tri-bhaagam paṭhamaanas-tu Gangaa-snaana-phalam labhet.
 A third part reading verily; a Gangaa bath's fruit one will obtain.

पडंशं जपमानस्तु

Sat'ams'am japamaanas-tu Soma-yaaga- phalam
 A Sixth portion repeating, indeed, the Soma-Moon Sacrificial fruit labhet.
 one will obtain.

लभेत् ॥ १२ ॥

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।
 Eka'adhyayam tu yo' nityam paṭhate bhakti-sam-yutahh
 One discourse verily he who constantly* reads, devotion well-charged,
 * [a derived weakened meaning=daily]

A-13.

रुद्रलोकमवाप्नोति वसेच्चिरम् ॥ १३ ॥
 Rudra-lokam-avaapnoti vaset'chiram.
 The (Śiva) Rudra world he obtains— he will abide for long.

[The First Logos]

GĪTĀA

- A-14. अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ।
 Adhyaayan s'loka-paadam vaa* nityam yahh parahh
 A Discourse (or)* a verse's quarter, constantly he who reads—(that) man—
 स याति नरतां यावन्मन्त्रं वसुधै ॥ १४ ॥
 sa yaati narataam yaavat'manvāntaraṁ, Vasumdhare.
 He reaches (his) human stature during a Manu's period. 1. O Earth.
 2 O Bounteous One.
- A-15. गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।
 Gitaayaabhh s'loka-das'akam sapta panca catusṭayam
 Of Gitaā's verses. ten seven, five, four,
 द्वौ त्रीनकं तदर्थं वा श्लोकानां यः पठेन्नरः ॥ १५ ॥
 dvaō trīn-ekam tat'ardham vaa* s'lokaanaam yahh pathet' narahh
 चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।
 Candra-lokam-avaapnoti varṣaṇānam-ayutam dhruvam
 The Moon-World he obtains, for years ten thousand firmly.

गीतापाठसमायुक्तो

मृतो इमानुषतां व्रजेत् ॥ १६ ॥

Gītaa-paaṭha-sam-aa-yukto' mṛto' mrto' death (to) the immortal state (again) he will go.
(To) . Gītaa reading well linked, (after)

गीताऽभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।

A-17. Gītaa'abhyaasaṃ punaḥ' kṛtvaa labhate muktīm-uttamaam.
Gītaa's practise again having done, he will obtain liberation ultimate.

गीतियुच्चारसंयुक्तो त्रियमाणो गतिं लभेत् ॥ १७ ॥

Gītaa'iti'uccaara- sam-yukto' mriyamaaṇo' gatiṃ labhet.
" Gītaa " thus uttering, fully-linked, the dying one the WAY will obtain.

गीताऽर्थ- श्रवणाऽऽसक्तो महर्पापयुतो ऽपि वा ।

A 18. Gītaa'artha- s'raavaṇa'aa-sakto' mahaa-paapa-yuto' api . vaa*
To the Gītaa's meaning [and its] hearing completely (though)* great sin having also, committed

वैकुण्ठं समवामोति विष्णुना सह मोदते ॥ १८ ॥

Vaekuṇṭhaṃ sam-avaapnoti viṣṇuna saha' modate.
Viṣṇu's heaven he attains. (Together with)* Viṣṇu he rejoices.

- GIITAA**
- A-19. गीताऽर्थं ध्यायते नित्यं कृत्वा कर्मणि भूरिशः ।
 Gutaa'artham dhyayate nityam krtvaa karmaani bhuurishah
 On Gutaa's meaning he meditates constantly, having performed actions abundantly,
 जीवन्मुक्तः स विज्ञेयो देहान्ते परमं पदम् ॥ १९ ॥
 Jivan-muktahh sa' vijn'eyo' deha'ante Paramam Padam.
 " Life-Free " he should be known ; at the body's end, the Supreme Step [is his].
 गीतामाश्रित्य बहवो भूभुजो जनकाऽऽदयः ।
 Gitaam aas'ritya bahavo' Bhuubhujo' Janaka'aadayahh
 In Gutaa's refuge, many kings— Janaka and others,
 [lit " Earth-enjoyers ''] यताः परं पदम् ॥ २० ॥
 [Gutaa's father] yaataahh param padam.
 Cleansed from mire, in the world have gone to the Sublime Beyond STEP.
 गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।
 Gitaayaahh pathanam krtvaa maahaatmyam na'eva yabh* pathet
 The Gutaa's reading having done, (he who)* the great Magnificence not even may read,
- A-21.

GIITAA MAHAHAATMYAM

वृथा vrthaa Useless (that) पाठो paatho' reading भवेत्तस्य bhavet-tasya may become of his; श्रम s'rama' fatigue [without fruit] only एव eva hi'udaahrtaah. verily it is entitled. ॥ २१ ॥

एतन्माहात्म्य- एतत्'maahaatmya- संयुक्तं sam-yuktaam गीताऽभ्यासं Gitaas'abhyasaam करोति karoti यः । yahh*
A-22. This, with the great Magnificence close-linked, Gitaas' practice, (he who)* performs,

स स तत्फलमवाप्नोति सत-phaalam-avaapnoti दुर्लभां dur-labhaam गतिमाप्नुयात् gatim-aapnuyaat. ॥ २२ ॥
He that fruit obtains — (that) difficult to gain WAY he will obtain.

सूत उवाच—

Suuta' uvaaca: ' Suuta said . [The charioteer, pupil of Vyaasa, and Teacher of the Purnaanas]

माहात्म्यमेतद्गीताया माहाatmyam-etat' Gitaayaa' मया mayaa प्रोक्तं proktaaam सनातनम् sanaatanam
A-23. The Magnificent-Majesty this of Gitaas by Me announced, Eternal,

GĪTĀA

गीतान्ते च

Gītāa'ante ca

At Gītāa's end too, (he who) may read

पठेद्यस्तु

paṭhet'yaś-tu

Colophon to the Gītāa's Magnificence

यदुक्तं

yat'uktam

verily

तत्फलं लभेत् ॥ २३ ॥

tat-phalam labhet.

such has been told. that fruit he will obtain.

इति

Iti

Thus in the

श्रीवराह-

S'ri-Varaha

पुराणे

Purāṇe Ś'ri-Gītāa-

श्रीगीतामाहार्यं

संपूर्णम् ।

Mahaatmyam sam-puurṇam.

the Blessed Song's Magnificence is well-completed.

* अथ

गीताकरादिन्यासः

Atha

Gutaa-Kara'aadi-nyaaasahh .

Now [follows] the Gutaa hand etc., placement .

* [To be read with appropriate movements BEFORE Gutaa Paaraayanam]

श्री गणेशाय

नमः ॥

श्री गोपालकृष्णाय

नमः ॥

S'ru Gaa'e's'aaya

namahh !

S'ru Gopaala-Kr'snaaya

namahh !

To the Auspicious [S'iva's] Hosts' Lord, Salutation ! To the Auspicious Cowherd—the Dark Blue One, Salutation !

ॐ

अस्य

A'um asya

S'rīmat'Bhagavat'Gutaa-maalaa-mantrasya

भगवान् वेदव्यास

ऋषिः ॥

Om ! Of this

auspicious Blessed Song, of the garland of

Bhagavaan Veda-Vyasa's

Rsih :

[The Trinity]

The Blessed

Veda-Vyasa, (is) The Holy Sage :

अनुष्टुप्

छन्दः ॥

श्री -

कृष्णः

परमात्मा

देवता ॥

Anustup

chandahh ;

S'ru

Kr'snahh

Parama'aatmaa

Devataa.

The eight-syllabled (is) the rhythmic

The Auspicious

(is)

The Supreme

the Ensouling Angel-

metre ;

One,

Self,

Presiding Deity.

GĪTĀ

अशोच्यानन्वशोचस्त्वं

"A-s'ocyaa-anu as'ocas-tvam"
"The unbewailable ones (Thou) hast bewailed

प्रज्ञावादांश्च
Prajñ'aa-vaadaaṁs'ca
wise (I) words, too, thou speakest."
(II, 11)

इति बीजम् ॥
Iti bijam.
Thus, the seed.

सर्व-

"Sarva-"
"All

धर्मान्

dharmaan
duties

परित्यज्य

parityajya
having discarded,
on every hand

मामेकं

Maam-ekam
To me, the One

शरणं

s'araṇam
Refuge

व्रज ।

vraja."
retreat "

इति शक्तिः ॥
Iti s'aktihh.
Thus the S'akti-
energy

अहं त्वा

"Aham tvaa
"I thee

सर्वपापेभ्यो

sarva-paapabhyo'
from all sins

मोक्षयिष्यामि

moksayaṣyaami.
will liberate

मा शुचः ।

Maa s'ucahh."
Do not grieve."

(XVIII. 66)

इति कीलकम् ॥

Iti kulakam.
Thus the central pivot.

नैनं

"Na'enam
"Not this

छिन्दन्ति

chindanti
cleave

शस्त्राणि

s'astraani.
weapons

नैनं

Na'enam dahati
Not this burns

दहति

पावकः ॥

Paavakahh " Iti angusthaabhyaam
Fire." Thus to the Thumbs two, Salutation !
(II 23) [Symbols of Activity-Earth],

नमः ॥

namahh !

न चैनं क्लेदयन्त्यापो न क्षोषयति मास्तः । इति तर्जनीभ्यां नमः ॥
 "Na ca'ena// kledayanti'aapo' Na s'osayati maarutahh." Iti tarjanibhyaa// namahh !
 "Nor, too, this one do wet the waters ; nor dries up the wnd." Thus to the two index-
 fingers, [symbols of water-desire-feeling], (II. 23)

अच्छेद्यो ऽयम् अदाहोऽयम् अक्लेद्यो ऽशोष्य एव च । इति मध्यमाभ्यां नमः ॥
 "A-cchedyo' yam a-daahyo' yam a-kledyo' s'osya eva ca," Iti madhyamaabhyaa// namahh !
 "Uncleavable this, unburnable this, unwettable, undryable, even too." Thus, to the two middle fingers Salutation !
 [symbols of fire-mind], (II. 24)

नित्यः सर्वगतः स्थाणुरचलो ऽयं सनातनः । इत्यनामिकाभ्यां नमः ॥
 "Nityahh sarvagatah sthaanur a-calo' o'ya// sanaatanahh." Iti'anaamikaaabhyaa// namahh !
 "Eternal, everywhere pulsing, stable, not moving, this, the constant." Thus, to the two nameless [ring] Salutation !
 fingers [symbols of air-understanding] (II. 24)

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः । इति कनिष्ठिकाभ्यां नमः ॥
 "Pas'ya me, Paartha, ruupaani s'atas'o'tha sahasras'ahh," Iti kanistikaaabhyaa// namahh !
 "Behold, of mine, O Son of Prihaa, forms a hundredfold, and thousandfold," Thus to the little fingers Salutation !
 (XI. 5) [symbols of Antma-Ankaas'a-Power]

नानाविधानि दिव्यानि

"Naanaa-vidhaani divyaani
"Of various kinds, divine, of

इति करन्यासः ॥

Iti kara-nyasaah.

Thus the hand placement

GHATAA

नानावर्णकृतीनि

च ।

naanaa-varṇaa'akṛtīni ca."

of various colours, shapes, as well,"

(XI. 5)

इति

Iti

Thus to the palms, and hand-backs two, Salutation !

करतल-

करपृष्ठाभ्यां

नमः ॥

karatala- karapṛṣṭhābhyaaḥ namahh !



अथ हृदयादिन्यासः

Atha hrdaya'aadi-nyasasahh
Now the heart etc., placement.

नैनं	छिन्दन्ति शस्त्राणि	नैनं दहति पावकः ।	इति हृदयाय नमः ॥
"Na'enaṃ	chindanti s'asthraṇi.	Na'enaṃ dabati Paavakahh."	Iti hrdayaaya namaḥh !
"Not this	cleave weapons.	Not this burns Fire."	Thus to the heart Salutation !
		(II 23)	[chakra].
न चैनं	क्लेदयन्त्यापो	न शोषयति मारुतः ।	इति शिरसे स्वाहा ॥
"Na ca'enaṃ	kledayanti'aapo'	Na s'osayati maarutahh."	Iti s'irase svaahaa !
"Nor, too, this	do wet the waters ;	nor dries up the wind."	Thus to the head Offering !
		(II 23)	[brow chakra.]
अच्छेद्योऽयम्	अदाह्योऽयम्	अक्लेद्योऽशोष्य एव च ।	इति शिखायै वषट् ॥
"A-cchedyo' yam	a-daahyo 'o'yam	a-kledyo 'o'sosya eva ca."	Iti s'ikhaayaṃ vasaḥ !
"Uncleavable this,	unburnable this,	unwetttable, undryable, even too."	Thus to the Head's tuft, May Agni,
			the Fire God,
			bear it aloft !
			[the Crown chakra]

(II, 24)

नित्यः सर्वगतः स्थाणुरचलो ज्यं सनातनः । इति कवचाय हुम् ॥
 " Nityah sarvagatah sthaanur-a-calo 'jyam sanaatanahh " Iti kavacaaya hum !
 " Everywhere stable, not moving, this, the constant." Thus to the [body-covering], May a protective armour encase me !

पश्य मे पार्थ रूपाणि शतशोऽय सहस्रशः । इति नेत्रत्रयाय वौषट् ॥
 " Pas'ya me, Paartha, ruupaani s'atas'o'atha sahasras'ahh " Iti netratrayaaya vaosaf !
 " Behold, of mine, O Son of Prithaa, forms, a hundredfold, and a thousandfold," Thus to the three eyes, May He (Agni) carry them aloft !

[Note
Pineal Gland]

In man as well as the Gods there is the potentiality of the "third" or Spiritual Eye, by some thought to be the

नानाविधानि दिव्यानि नानावर्णोद्भूतीनि च । इति अस्त्राय फट् ॥
 " Naanaa-vidhaani divyaani naanaa-varnaa'aakrtini ca " Iti astraya phaf !
 " Of various kinds, divine, of various colours, shapes, as well," Thus to the [spiritual] weapon phaf !
 श्रीकृष्णवीर्यर्थे विनियोगः ॥ [Phaf—a mantric syllable]
 S'ri-Krsna-pru'ti'arthe vim-yogahh it is employed.
 For S'ri Krsna's delight's sake,

GĪTĀ

अम्ब

त्वाम्

O Mother,

अनुसंधामि

Upon Thee

anusandhami

भगवद्गीते

Bhagavat-Gita

भवद्वेषिणम् ॥ १ ॥

Bhava-dvesinim

the birth and death's foe !
[Becoming]

नमो ऽस्तु ते

व्यास

विशालबुद्धे

Vyaasa

vis'ala-buddhe

फुल्लारविन्दायत-

पत्र-नेत्र ।

Phulla 'aravinda 'aayata-

patra-netra

[like] the opened lotus' broad petal eyes,

येन त्वया

Yena tvayaa

भारत-

Bhaarata-

तैल-

पूर्णः

प्रज्वालितो

ज्ञानमयः

प्रदीपः ॥ २ ॥

प्रपन्न-

Prapanna-

D. 3 For refuge seekers

[Note 8+8 rhythm]

पारिजाताय

Paarjaataaya

Paarjaataaya

the Paarjaata

[Wishing Tree of Paradise] .

totra-vetra 'eka-paaraaye

with the whip-stick in one hand,

ज्ञानमुद्राय

jn'aana-mudraaya

कृष्णाय

Kṛṣṇaaya

गीतामृतदुहे

Gutaa amṛta-duhe

नमः ॥ ३ ॥

Namahh ,

Salutation !

The Gutaa-Immortal Nectar's Milker,

सर्वोपनिषदो

गावो

दोग्धा

गोपालनन्दनः ।

Sarva 'upa-nisado'

gaavo'

dogdhaa

Gopaala-nandanahh

D. 4. All the * Upanisads, the cows :

The Milker, The Cowherd's delighter :

* [Esoteric Teachings at the Guru's Feet]

पार्थो वत्सः

सुधी-

भोक्ता

दुग्धं

गीताऽमृतं

महद् ॥ ४ ॥

Paartho 'vatsahh

Sudhur

Bhoktaa Dugdhaam

Gutaa 'amrtam

mahat

The son of Prthaa, the calf; the learned one, the enjoyer, The milk, the Gutaa-nectar of immortality, great :

वसुदेवसुतं

देवं

कंसचाणूरमर्दनम् ।

Vasudeva-Sutam

devam

Kamsa-Caanuura-mardanam

D. 5. * Vasudeva's Son, the Celestial One, of Kamsa [and] Caanuura, the crusher :

* [The Indwelling Shining One]

[Krsna's Uncle] [his wrestler]

देवकीपरमानन्दं

कृष्णं

वन्दे

जगद्गुरुम् ॥ ५ ॥

Devaki-parama aanandam

Krsnam

vande

Jagat'gurum.

(His Mother) Devaki's Supreme Bliss, I praise [Him] the pulsing Life-World Teacher !

भीष्म-द्रोण-

Bhisma-Drona-

D. 6. Bhisma ' [and] Drona, ' the banks,

[19 rhythm] ' The guardian great Uncle of the Kurus and Paandavas

' His boon—to break the head of anyone who lets his head touch the earth.

शल्य-

S'alya-

S'alya, ' the crocodile;

' " the Javelin " , Madri's brother

' abandoned son of Sage S'aradvat.

' Paandava's unknown brother—son of Suurya by Kuntii.

अश्वत्थाम-विकर्ण-

As'vatthama-Vikarna-

As'vatthama ' [and] Vikarna, ' awful

' Kuru Saint Sage Kṛpi's son by Drona.

सोत्तीर्णां खलु

Such was crossed verily

Paandavae ' by the Sons of Paandu,

पाराशर्यवचः-

Paras'arya-acahli-

D. 7. [On] Paras'ari's words,

[V. 11.2 is 407 of Paras'ari]

तटा

tata

Jayadratha-

Jayadratha, ' the battle-river.

कुपेण

Kṛpeṇa

the current; [by] Karna, ' abandoned son of Sage S'aradvat.

वहनी

vahanii

the whirlpool;

Kuru Chief and Paandava's greatest enemy.

रणनदी

rana-nadii

kaevartakahh

with Helmsman, the glorious-haired Kṛṇa.

सरोजमलं

sarojam amalani

on that lake born, stamless,

with Gita's meaning, a fragrance exceeding;

जला

jalaa

the water,

Guru of both sides

a Prince Kuru Ally

कर्णेन

Karuena

the billowsful,

Paandava's unknown brother—son of Suurya by Kuntii.

दुर्योधनावर्तिनी

Duryodhana'aavartinii

the whirlpool;

Kuru Chief and Paandava's greatest enemy.

कैवर्तिकः

kaevartakahh

with Helmsman, the glorious-haired Kṛṇa.

गीताश्र्वगन्धोत्कटं

Gitaan'artha-gandha utkatam

with Gita's meaning, a fragrance exceeding;

गान्धारनीलोत्पला

Gaandhaara-nulotpala

the blue lotus;

Guru of both sides

a Prince Kuru Ally

वेलाऽऽकुला

velaa'aakulaa

the billowsful,

Paandava's unknown brother—son of Suurya by Kuntii.

दुर्योधनावर्तिनी

Duryodhana'aavartinii

the whirlpool;

Kuru Chief and Paandava's greatest enemy.

कैवर्तिकः

kaevartakahh

with Helmsman, the glorious-haired Kṛṇa.

गीताश्र्वगन्धोत्कटं

Gitaan'artha-gandha utkatam

with Gita's meaning, a fragrance exceeding;

नानाऽऽख्यानक- Naanaa'aakhyaanaka- [With] many tales	केसरं kesaraṃ, pollened:	हरिकथा- Hari-kathaa Hari's story [The Ravisher—Vishnu]	संबोधना- samboধানaa- well explained	बोधितम् । bodhitam [and] taught ;
लोके Loka In the world	सज्जन- sat'jana- (by) good men, [like]	वटपदैरहरहः sat-padaer-ahar-ahahh bees day in and day out	पेपीयमानं pepiyamaanaṃ sucked (always)	मुदा । mudaa with joy,
भूयाद्धारत- Bhuuyaat'Bhaarata- May it be, this Bhārata* lotus, *[son of India's First Emperor]	पङ्कजं pankajaṃ lotus,	कल्मल- kalu-mala- of this dark age's filth	प्रध्वंसि नः pradhvaṃsi nahh the cleanser for our	श्रेयसे ॥ ७ ॥ s'reyase good !
मूकं Munkaṃ D. 8. The dumb [8+8 rhythm]	करोति karoti He makes	वाचालं vaacaalaṃ speechful ;	पङ्गुं paṅguṃ the cripple	गिरिम् । girim of mountains.
यत्कृपा yat-kṛpaa By whose grace	तमहं tam-ahaṃ Him I	वन्दे vande Salute—	परमानन्द- parama'anaṇda- The Supreme Bliss,	माधवम् ॥ ८ ॥ Maa-dhavam Maa-dhava ! [Laxmi's husband Vishnu]

GIITAA

यं Yam	ब्रह्मा Bramhaa	वरुणेन्द्ररुद्रमस्तः Varuna 'Indra-Rudra-Marutahh	स्तुन्वन्ति stunvanti	दिव्यैः divyae'h	स्तवै- stavaer-
D. 9. (He) whom	Bramhaa, 1	Varuna, 2 Indra, 3 Rudra, 4 the storm Gods	praise in song	with divine	chants :
[19 rhythm]	1 the Holy Spirit	* Lord of Water. * Lord of Heaven. * Lord of Destruction			
वेदैः vedaehh	साङ्गपद- sa'anga-pada	क्रमोपनिषदैर्गायन्ति krama'upa-nisadaer-gaayanti	यं yam	सामगाः । saamagaahh	
(Him whom)* by the Vedas*	with (their) limbs,	phrase with the	do hymn	—the Song or Sama	Veda Chanters ;
* [Divine Scriptures]	word by word,	by phrase,* Upa-nisads			
ध्यानावस्थित- Dhyaana'avasthita-	तद्गतेन tat'gatena	मनसा manasaa	पश्यन्ति यं pas'yanti *yam	योगिनो yogino'	
(*Him whom) in meditation fixed	THAT by absorbed	mind they do see		—The Yoga Attuned Ones :	
यस्यान्तं yasya'antaam	न विदुः na viduhh	सुरासुरणा sura asura-ganaa	देवाय तस्मै नमः ॥ ९ ॥ Devaaya tasmae* namahh		Salutation !
(* For THAT) whose end (they)	do not know—the God and non-God	to *(that) Shining	One,		
इति Iti	ध्यानम् ॥ Dhyaanam				
Thus, the Meditation.					

Gitaa Paaraayanam : Turn back now to Page 23 to begin the Gitaa Reading.

